Gat & GC

A

# New Dictionary

OF

## HERALDRY,

Explaining the

TERMS us'd in that SCIENCE; with their Etymology, and different Vertions into Latin.

Containing all the Rules of BLAZON, with Realons for the fame.

The Original Signification of BEARINGS.

AND

A conside Account of the most noted ORDERS of KNIGHTHOOD that are, or have been; and of HONOURS and DIGNITIES Ecclesiastical; Civil, or Military.

Illustrated with 196 Devices on Copper.

The whole defign'd to make that Science familial

Revisid and Corrected, with a Letter to the Publisher,
By Mt. JAMES COATS.

Printed for Jon. BATEY at the Dove in Pater-moster-Row. M DCC XXV.



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# HERALDRY

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Ending a usu in shad Sciences, with their Little and Sure Vertions into Latin

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I therefore conclude



HAVE perus'd your Friend's Book, intitl'd, A New Distionary of Heraldry, and do believe 'twill answer your Expediation as sully as it entertain'd me, unless the

and scholars Resolution by

Arms, &c. shou'd be found to retard Purchafers (in this Way) from looking into the real Merit of the Tract. This indeed has too often prevail'd. And I might affirm, that Guillian

## To the Bookseller.

itself, the singularly excellent for its Method and Matter, is indebted for more than half of its Reputation to the same Means, i.e. the number of Arms, Descents, Oc. it contains.

feems well and particularly calculated for such as have spent some time in that Study already, and who wou'd render themselves more easily and entirely samiliar with its Terms. To which End the Gentleman's Method is undoubtedly preservable to any other, in regard that a Distingery avoids all tiresome Repetitions, and is ever the most Ready Resolver of

any Doubt.

How nicely your Friend hath observed the Nature and End of a Distionary the Work itself will sufficiently evince, and how useful such a Work must be is too well known to require an Harangue. I shall therefore conclude my general Remarks by saying, that as 'tis certainly the fullest of its Subject, so I think it the best of its Kind which I have hitherto seen; the Quotations, which for the most part compile the same, seeming to be not only justly collected, and generally attended with very useful Remarks, but also some of them at lance times controverted too very judiciously. These then is a sit place to thank the Author setting to Rights \*\* a Mistake or two of my

In my Alditione to Guillim's last Imprefion.

## To the BOOKSELLER.

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own, relative to the Practice of France, which he has justly done out of Colombiere, &c. altho' I cannot give out of my declar'd Notions of Pretended regular Abatements the felect and various Methods of Blazoning, and other Inventions of our Countrymen, ventions of our Countrymen, As to his support of the likelihood of the first, I cou'd assist his with a like Instance from Italy, and with two others nearer home; but, all, tho' they may thew some singular and accidental Resentments of Princes for Offences committed in or near their Presence by the Great; yet they do not, in my Opinion, amount to a Proof of such Custom or Practice, or furnish Satisfactorily against my Reasons for my Opinion, much less countenance the Being of particular Badges invested in the Hands of lesser Ministers, such as Kings of Arms, &c. justly devis'd, and to be be carried as the Correction of particular Enormities, fcarce now Cognizable among Great Men. And as to those other Inventions hinted, I shall only remark here, that Reason and the confent of all Nations, nay, even of our Neighbours the Scots, combine to condemn Us. And, for my part, tho' I am far from opposing any Author, especially an approv'd one, yet I must declare, I don't see any necessity there is of implicitly following any one against either Reason or Practice.

## To the Bookseller.

To amule by Hyperbolizing is undoubtedly an offence to a judicious Reader; and I fear many Gentlemen have been deterr'd thereby from studying this Science, sufficiently to pay it that Regard which, under better Management, it wou'd as undoubtedly both merit and and: Men of Sense always requiring their Realons to be convinc'd before they part with their Passions, or even their Opinions, in fa-your of any thing. These Resections induce me to alk Pardon of that Learned + Author and his Admirers, If I drop, as my Opinion only, that most of his Theology, Philosophy, Natural History, Bottony, &c. might have been here spar'd, as not essentially necessary to the handling the Subject Matter of this Science. fuitable to the Title of his Work. I am fenfible in the first Assumptions of Arms, and in proceeding Times, that numerous Figures, both natural and artificial, were chosen to express fundry Accidents and Events, the Difpolitions, Rise, Descents, Posts, Possessions, or Names of their Assumers, and considerable Families have thus transmitted the fame down to us. cou'd also with, that for the Credit of our

Moderns,

<sup>†</sup> Dr. Berkham, Dean of Bocking, Author of the Display, and its Donor to Mr. Guillim, who publish'd it. Vid. Prince's Worthies of Devon. in the Life of that Gentleman.

## To the BOOKSELLER.

Moderns, they had and wou'd ever observe the fame, rather than bufy themselves in grafting their Novi, or new Centry, into those of Antiquity, to the confounding all Labours of Posterity. But then, in such Originations, like Conclusions ought to follow like Causes; and the these may lead us to such Disposition, or such Rife, or State of the Anceftor, if rightly guess'd, yet such of Posteriry as value themselves on the Gallantry of their Lyons, &c. will find but very little from thence to justify their fond Applications to themselves: nor ought any Books in this Facultyto encourage fuch Notions, feeing that even in the Beginning and most flourishing Time of Arms, one and the fame Thing has been taken to express very different Intendments. This is amply made out by the plentiful Distributions of Great Mens Bearings in the Counties over which they Presided, and by fundry other known Practices of the Ancients: All which I have fufficiently remark'd, in my Collections, cited as before, and in my Introduction to Notitia Anglicana, fince Publish'd.

But to conclude this long Digression, and seturn to the Dictionary, of which I have already given you my Opinion in general: In particular I shall only add this, I cou'd with for the more effectual Disappointment of even Prejudice itself, that those latter References 1 mean

#### To the Bookseller.

I mean the Cuts, had received a Blazon at length in the Common Print, as they are referred to, and as they there appear. However, Envy must allow, they answer the End of References, and express more fully in Draught, what is meant by Engrailed, Erased, Couped, Rampant, Passent, &c. And my Opinion is, That for one who can justify his Detraction on that Score, forty will be found to condemn him, and join their good Wishes to the Success of the Work, with,

SIR, &c. old floor

Jam. Coats.

## The Reader is defir'd to correct the following Errors of the Press.

erso of malarmy

PAre 24, at the word Baron's Coronet, the Reference omitted, which is, Plate I: Fig. 27. P. 35. at Bar Gomel, the Reference omitted, and is, Plate I: Fig. 10. P. 37. at Baffon the Ref. omitted, and is, Pl. I. Fig. 14. P. 48. at Bendy, the Ref. omitted, and is, Pl. I. Fig. 18. P. 71. at Corolle the Ref. omitted, and is, Pl. I. Fig. 25. P. 74. at Chanfie, the Ref.omitted, and is, Pl. II. Fig. 21 P. 88: at Contrepointe, the Ref. omitted, and is, Pl. II. Fig. 22 P. 88: at Contrepointe, the Ref. omitted, and is, Pl. II. Fig. 21. Ib. at Contrevairs the Ref. omitted, being Pl. II. Fig. 28. P. 90. the Ref. a Concloud Pl. II. Fig. 21. Ib. for Counterpassant Counterpassant, and in the Ref. for Fig. 22: t. 21. P. 91. the Ref. omitted, being Plate II. Fig. 21. T. 106: 22. Dest. t. 21. P. 91. the Ref. omitted, being Plate II. Fig. 21. T. 106: 22. Dest. t. 21. P. 21. S. at Ermines, in the Ref. for Pl. III. 21. P. 238: at Mariailli in the Ref. after Fig. 1. A. T. 48. at Pater-sufficie in the Ref. for Fig. 19. t. 20. Ib. at Pateriarchals in the Ref. for Fig. 20. It. 19. P. 306: at Languine, in the Ref. for Fig. 17. tead 26.



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and Fart, the no Centleman sejone, that ERALDRY is a Science of which most Degrees of Men ought to have some Knowledge, either as they are Gentlemen, or aspire

to be reputed such, who are generally the most rational Part of human Race; for the meaner Sort who never look higher ban the present low Station they are in,

cannot be suppos'd capable of applying themselves to the Study of what is so much above them. Under the Denomination of Gentlemen are comprehended all those who are otherwise distinguish'd by Superior Titles, even to Monarchs themselves; Gentility being the Basis and Foundation on which all other Honours are rais'd: For as in Spirituals no Man can exercise the Episcopal Function without having first receiv'd the Order of Priesthood, so in Temporals it is imposfible to be an Earl, on a Duke, without being a Gentleman, because the greater Title includes the less; and if the Meanest Person were by the Sovereign at once created an Earl, tho' no Gentleman before, that Creation at the same time entitles him to the other Degree, which, as has been faid, is the Groundwork on which all bis Honour is erected. It is only England that makes a Distinction between Nobility and Gentry, for in other Countries all Gentlemen are call'd Noble; but then there is more regard had of them than with

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us, among whom the most Money makes the greatest Quality, and bas most Respect paid to it. For this Reason Heraldry is so much laid aside, because an ancient and honourable Descent is look'd upon as of little Value, and Coat-Armour is in little Esteem, by reason it is not now the Reward of Heroick Actions, but free to all that can defray the Charge of it. In former Ages the Honour of Knightbood was no where to be attain'd but in the Field, and even there it required much Service, or some fingular Exploits; of later Ages it is not only become common among Lawyers and Physicians, which, tho' honourable Professions, are no way concern'd in Martial Promess, but it is no less frequent among the lowest Rank of Mechanicks, when Fortune, or Fraud, has bestow'd some extraordinary Share of Wealth on them.

Thus Heraldry is grown into Disesteem, Honour being attainable at an easy Rate, and without those Toils and Perils which were once the only Purchase of it. Nor

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is this all, for even those who have been Ennobled by their Ancestors, seeing others advane'd above them, upon no other Account than their Wealth, do value themselves the less upon the Dignity of their Descent; and many scarce know any thing of their Pedigree, for what Reason the Arms they bear were given them, or bow to blazon them. As for those who are themselves the first of their Families, they can look no higher, nor can they defire that any other should; and yet there are some who will take up with a forg'd Pedigree, rather than go without, there being Persons so Ingenious (the their Honesty cannot be commended) who will deduce a Race from Adam in a direct Line, or from the Preadamites, if there were occasion, tho' at the same time it is impossible to find out, with Truth, the Great Grandfather of the Person who Rewards them for that tolerated piece of Forgery.

Since these Things cannot be redress'd, it avails little to complain of them, and therefore it is better to proceed to say what

what is necessary concerning this Work, without launching out any farther. The Design of it is to make Heraldry, as for as is requisite, familiar to all sorts of Persons that defire to be acquainted with a Science so becoming every Degree. It is not requifite that every Gentleman should be a Herald, but it is an Ornament to be able to discourse properly of those Things that appertain to his Rank, to know how to maintain it, and to give all others what is due to theirs. That is to be found bere with little Trouble, or Difficulty, and as little Cost. All the Terms, Phrases, and Rules of Blazon are here collected in the most familiar Method, none being so easy and obvious as that of a Dictionary. There being many who read only with a view of finding Faults, it is not to be question'd but that this Performance will meet with Criticks to Censure it; at which the Compiler is not much concern'd, being very sensible that the best of Books are not exempt from the Reflections of some Men. All he pretends to say in his own

own behalf is, that he has consulted the most approv'd Authors, given their own Words, as near as was confistent with his Undertaking, and every where quoted them; so that whatsoever Errors may be imputed must fall upon them, and not be charg'd to him. Where seever he has ventur'd to give his own Opinion, it is deliver'd as such, and left to the more Judicious, either to follow or reject it; tho' even that is not done without some Reason or Argument to back it. This may suffice to satisfy those who read for Information, and nothing will content such as do it with Gall and Prejudice. in the male familiar Merbod, none being





# DICTIONARY

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## HERALDRY.

#### A.



BATEMENT is an accidental Mark annex'd to Coat-Atmour, denoting some ungentlemanlike, dishonourable, of disloyal Demeanor, Quality, or Stain in the Bearer, whereby the Dignity of the

Coat-Armour is greatly abas'd. Abatements do confift in Diminution, or Reverling: Diminution is a blemishing or defacing of some particular Point, or Points of the Escutcheon, by reason of the Imposition of some Stain, or Colour, thereupon: Note, That all the Marks of Diminution, hereunder mention'd and explain'd in their Places, must be ever-

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more of the Stain and Colours, viz. Tawney, or Murray, and must in no wise be of Metal; neither must they be charg'd in any case, for so should they be Additions of Worship. The several Abatements are, a Delf, an Escutcheon revers'd, a Point Dexter, a Point, a Point Champaign, a Plain Point, a Goarfinister, two Gussets, the Coat-Armour revers'd. See each of these particularly deserb'd under their proper Letters. This is what Mr. Guillim fays of Abatements in his Display of Heraldry, p. 457. The last Editor of his valuable Work, calls this a Ridiculous Whim, p. 5. and in his Dictionary adds thus, " My Author, Mr. Guillim, indeed, from Leigh, &c. " hath set forth certain Figures, which he gives as the fignificative Symbols of fundry base and ungenerous Actions, and terms them Abatements of Honour. But I never yet met from him, or any " other, one Instance of the bearing of these Whim-" sies, (for so I cannot but term them) considering that as Arms are by them, and all, agreed to be Infignia Nobilitatis & Henoris, such can no ways admit of any Mark of Infamy or Baseness, which would make them seafe to be Arms, and change "to despicable Badges of Infamy and Disgrace, which all would cover to lay aside, rather than carry. Besides, properly and legally speaking, as no Hereditary Honour and Dignity can be in Fact " abased, so neither can their Marks : Both indeed may be forfeited, as in the Case of Treason, where the Scutcheon is totally revers'd, intimating, a total "fappression of the Honour and Dignity." are the very Words of the aforefaid Gentleman, the Editor, to lessen the Authority of Mr. Guillim, which has held good so many Years, and himself feems to coroborate by publishing his Work. is it Mr. Guillim alone, for he owns the Notion of Abatements is taken from Leigh, and others; so that

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the general Consent of Writers is for this Signification of the Word Abatement, against which this Gentleman quotes no Author, so that we shall find him fingular in this Opinion, which he calls a Whimly, tho it seems to deserve a better Name, fince univerfally supported. As to the Arguments brought against the use of Abatements, the first is, that neither Mr. Guillim, nor any other, gives one Instance of the bearing of these Whimsies; yet the Sieur de la Colombiere in his Science Heroique, tells us, p. 70. That upon Misdemeanors, the Kings, or the Heralds at Arms, either retrench'd some Part of the Coat-Armour, or else added to it Marks and Titles of Infamy; and he gives us the following instance, "We read in the Life of St. Lewis one notable Act of " his Justice in the Person of John de Avesnes, one " of the Sons of Margaret Countess of Flanders, by " her first Husband, or, as some say, her Natural "Son; for he and William of Bourbon, Lord of "Dampiere, that Countess's Son by the second "Husband, or lawfully begotten, they being both " before the King St. Lewis, together with their " Mother, to decide their Controversy, John de A-" vesnes revil'd his Mother in his Majesty's Presence, whereof the complaining to the King, he con-" demn'd him for the future not to bear the Lyon " armed and langued in his Arms, as it were to exrefs, that he who with his Tongue sullies the "Honour of his Mother, does not deserve to bear " in his Arms either Tongue or Claws; the Arms of " the Earl of Flanders being Or, a Lyon Sable, arm'd " and langued Gules; but John d' Avesies was oblig'd " to bear it without Tongue or Claws, which was "a great Disgrace to him and all his Posterity. "Some Authors, and among them Feron, inform " that John, Brother to Herbert Earl of Vermandois, was " for his Offence depriv'd of the Name and Arms of Vermandois, which are Checke Or and Azure, and oblig'd

of for the future, to bear, Gules, a Papther Argent, " which is the Symbol of Felony. Thus we fee " the Arms alter'd, or discharg'd of some Part, or " quite broken, are as Distronourable, as those that "have new honourable Additions are Reputable " and Glorions.", These Instances brought by the Sieur de la Colombiere are sufficient to show, that there have been Abatements in Coat-Armour. Nor is it any Answer to this, to urge, that in these Examples there is nothing of a Delph, or a Point, or Guffets, or any of the other particular Marks of Dishonourabovemention'd: The taking away of the Lyons Tongue and Claws was in Token of Dishonour; and the altering of the other Coat from Checke to a Leopard was to the same End; which makes out that there are such Things as Coats with Marks of Disgrace, and that is what the aforesaid Editor calls a Whimly, tho' here the Facts show it to be a Reality. Neither is there any more Force in what that Gentleman urges, That Arms are Tokens of Honour, and if attended with Marks of Baseness, they would cease to be Arms and become Badges of Infamy; for the reverling of a Coat is Infamous, and yet that same Coat was before the Token of Honour, which then expresses the Infamy of him that bore it: In like manner, when the Crimes are of an inferior Nature to Treason, it is reasonable enough to think, that the Coat-Armour may be lessen'd in Value, tho' not totally destroy'd; as it is in the Persons of Men, which suffer a greater or a lesser Punishment according to the Quality of the Offence. He says again, That all would choose to las aside such dissonourable Blemisbes; which cannot be allow'd to be in their Power, for wholoever has fuch Abatement fix'd upon his Arms, cannot produce them without, because they have ceas'd to be his without it; and the now Arms are little regarded,

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yet in former Days, when all Men bore them on their Shields or Banners, if they appear'd without them, that was Dishonour enough, showing them to be so mean as to have no Arms, and of consequence they must either wear the Abatement, or quite fink their Reputation, so as to be look'd upon as mean and inconfiderable. Besides, these Abatements might be given to excite Men, after a scandalous Action committed, to endeavour to retrieve their lost Honour; for as Leigh tells us, they might be reworshipped again with something of Metal set upon them; or when the Father was dead it might please the Prince to add again to the Son that which was rebated from the Father; but not so to the Father during his Life, without some special Desert by himself done in recompence thereof. To conclude, We have a daily Instance before our Eyes, that there is such a Thing in use as an Abatement of Honour, which is the Baton, or, as some call it, the Batton, across the Arms of Bastards, being a Token to denote them such, and without which they cannot wear their Paternal Coat, yet they do all actually bear it, and there is no denying it to be an Abatement, without making Bastards equal to Children lawfully begotten. What has been faid may fuffice to show, that Abatements of Honour are real Things, and not meer Whims.

ACCIDENTS OF ARMS are those Notes, or Marks that have no inherent Quality or Participation of the Substance, or Essence of them, but may be annex'd unto them, or taken from them their Substance still remaining; for so Porphyrius defines them. An Accident may be present, or taken away without destroying the Subject. Accidents may be said to be Cousin-Germans to Nothing; for so, after a fort does Aristotle reckons them, saying, An Accident seems to be near to that which has no Being; for they have no

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Being of themselves, but as they are in Things of Being, and annex'd to them. Such Accidents as are here meant are these, viz. Tinsture and Differences. See each of them in their proper Places.

ACCROCHE' is when one thing hooks in ano-

ther.

ACCOLLE' is collar'd, or wearing a Collar.

ADOSSE' is back to back.

ADVANCERS are the topmost Branches shooting out from the Horn of a Buck, below the Palm,

or broad part of the Horn.

ADUMBRATION is a shadowing; and when any Figure is born so shadowed, or obscur'd, as that nothing but the bare Pursile, or (as Painters say) the Out-line is visible, such is said to be adumbrated. In Latin, Adumbratus. As this Form of Bearing is so very singular, I shall conceal my Objections against the Blazon, which I cannot approve; some term such Adumbration, Transparency, which tho it may something plainer describe the Bearing, yet I cannot like it. So the Distinuary to Guillim's Display.

AFFRONTE is the same as Confronté, that is,

facing or fronting one another.

French, the other the English way of Writing, and

both fignifying a small Eagle.

AIGUISCE, or Equifice, a Cross Equifice, is that which has the two Angles at the ends cut off, so as to terminate in Points, yet not like the cross Fitchee, which goes tapering away by degrees to a sharp Point, whereas this has only an obtuse Point made by the taking off the Angles, as has been said. Plate I. Fig. 1.

AJOURE' is a Term us'd by the French, which I know not that we have any Word for; but it fignifies, some Part of an Ordinary being so taken a

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way that the Field appears, as the Word implies, being deriv'd from Jour, the Day, or Light, and denotes, that the Part which should be cover'd by the Ordinary is so far exposed to view.

AISLE is wing'd, or having Wings.
ALAISEE. Vid. HUMETTY.

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ALCANTARA (Knights of the Order of) in Spain, instituted at Alcantara, a Town in the Province of Estremadura, by Ferdinand King of Leon, who defended it against the Moors; and consirm'd by Pope Lucius, Anno 1183. Others ascribe it to Alsonso, the Successor to that Ferdinand, in the Year 1217; by whom endow'd with all the Lands of the Knights of Calatrava in the Realm of Leon; but acknowledging the Superiority thereof, and under the same Cistertian Rule. Their Badge was at first a Pear-Tree Vert, in a Field Or, to which hung a pair of Shackles, as a Sign of their Subjection to the Knights of Calatrava; chang'd, Anno 1411, to a White Robe, and a Green Cross on their Breasts.

ALLERION, fays the Dictionary to Guillim, is a small Bird painted without Beak or Feet, like the Martlet, or Martinet, and refers us to the Word Martlet, as if they were the same Bird, the contrary whereof appears, in that the Martlet, tho' reprefented without Feet, is not without a Beak, as may be feen under that Name. Colombiere tells us. "That Allerions are like Eagles without Beak or Feet, fo call'd, because they have nothing perfect but the Wings; they differ from Martlets, says he, in that their Wings are expanded, and those of the Martlet, on the contrary, are close, and they are not represented facing, like the Allerions, and they "denote Imperialists vanquish'd and disarm'd; for which reason, he adds, they are more frequent in French than in German Coat-Armour. Fig. 2.

AMETHYST, there are of them of several Colours, but because some, and perhaps the best of them, are inclining to Purple, therefore those who blazon the Coat-Armour of Great Men by Precious Stones, instead of Metals and Colours, do use it instead of Purpure. If what is said of it were true, viz. That it is a Remedy against Drunkenness, it would be much more valuable than it is, because no hard Drinkers, who are able, would be without it: But that is a Dream of some of the Ancients, like

many more.

ANCHORED, a Cross Anchored, so call'd, because the four extremities of it resemble the Flook of an Anchor. Thus Morgan, and all English Heralds, as also Colombiere, and the French call it; but it is so like the Cross Moline, that I am apt to believe their near Resemblance has occasion'd some Mistakes in Heraldry. What I can say, as to the Disterence, is, that this Cross seems to me to be somewhat sharper at the Points, turn'd round, than the Moline, and that it does not run out so wide as that which is call'd the Cross of Malta by Columbiere; but the real Malta-Cross consists all of strait Lines, whereas these are circumstex. Plase I. Fig. 3.

being Emblems of Hope, and taken for such in a Spiritual, as well as in a Temporal Sense, Hope being, as it were, the Anchor which holds us firm to our Faith in all Adversities. Several English Families bear Anchors, and among them that of Chapel

has, Or, an Anchor in Pale Sable.

ANCREE is the same as Anchored spoken of under that Word.

St. ANDREW, or the Thiftle (Knights of the Order of) in Scotland, is said by the Scots to have been instituted by Hungus King of the Pitts, to ensourage his Subjects in a War against King Athela

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stan of England. Others will have Achaius the osth King of Scotland to have been the Founder, and that it was revived by King James the Fifth. The Collar of the Order is composed of the two Badges, or Symbols of the Scors and Piets, being Thiftles and Sprigs of Rue, having the Image of St. Andrew, with his Cross on his Breast appendant to it, and this Motto round the Image, Nemo me impune lacesset. At the time of the Reformation it was laid afide; being look'd on as Popery. King James the Second of England and Seventh of Scotland, revived it, appointing the Knights to wear the Image of St. Andrew, hanging at a Green water'd Tabby Ribbon, and the Royal Chapel at Holy Rood House, to be the Chapel of the Order. According to the ancient and primitive Institution, this Order is to consist of thirteen Persons, viz. the Sovereign and twelve Knights, in Memory of our Saviour and his twelve Apostles, and no smaller stage quested modern wall

ANIMALS of all forts are born in Heraldry, concerning which Mr. Guillim in his Display, gives us the following particular Precepts, in these Words, "Wherein first observe, That all sorts of Animals "born in Arms or Enfigns, must in Blazoning be in-" terpreted in the best Sense, that is, according to " their most noble and generous Qualities, and so to "the greatest Honour of their Bearers: For exam-" ple, the Fox is full of Wit, and withal given "wholly to Filching for his Prey; if then this be "the Charge of an Escutcheon, we must conceive " the Quality represented to be his Wit and Cun-" ning, but not his Pilfering and Stealing; and fo " of all others. All Beafts of fayage and fierce Na-" ture must be figur'd and fet forth in their molt "noble and fierce Action, as a Lyon erected bolt "upright, his Mouth wide open, his Claws exteny ded as if he were prepar'd to rend and tear, (for With

with his Teeth and Claws he doth exercise his Fierceness; and in this Form he is said to possess "his Vigour and Courage; and being thus form'd " he is faid to be Rampant. A Leopard, or Wolf, " must be pourtray'd going (as it were) Pedetentim, "Step by Step; which form of Action (faith Chaf-" fanaus) fitted their natural Disposition, and is extermed Passant. All forts of Placable, or gentle "Natures must be set forth according to the most "noble and kindly Action of every of them; as a " Horse running or vaulting, a Greyhound coursing, " a Deer tripping, a Lamb going with a smooth and easy Pace, Oc. And concerning the true placing " of Animals, of whatfoever kind, in Armoury, ac-"cording to Order, Art, and the Property of their Nature, the use of the Thing whereupon they are " to be depicted, or plac'd, is to be first consider'd, and fo must they be plac'd accordingly, whether they be born bolt upright, passant, or tripping, or however. So every Animal must be moving, or looking to the right fide of the Shield, and it is " a general Rule, that the right Foot must be plac'd "foremost, because the right Side is reckon'd the "beginning of Motion, and it is the most Noble "Part, in regard it is the stronger and more active; "whence it is naturally first mov'd; and therefore thus to describe them, is to set them forth in "their commendablest fashion. As the Right-side is nobler than the Left, fo the Upper Part is no-"bler than the Lower, and therefore Things that must look either up or down, ought rather to be "defign'd looking upwards." These are the Precepts that Author gives us, and yet we find by Experience, that there are Lyons paffant, couchant, and dormant, as well as rampant, and that most Animals look down, and not up; so that this may be suppos'd to be what would be best, and not what really is in Practice. ANIME

ANIME', a French Term, used when the Eyes, &c. of any rapacious Cteature are born of a different Tincture from the Creature itself. We say, incensed (the Latins, animatus, or incensus) of such or such Tincture. The Distinuary to the Display.

ANNULET is a Ring, commonly call'd in Latin. Annulus, but by Cambden, Annellus, which perhaps he took from the French, Annelet, for so they call them. And Colombiere speaks of them thus: "The Hieroglyphick of the Ring is very various; some of the "Ancients made it to denote Servitude, alledging. "that the Bridegroom uses to give it to his Bride. " to denote to her that the is to be subject to him. " which Pythagoras seem'd to confirm, when he pro-" hibited wearing a streight Ring, that is, not to " fubmit to over rigid Servitude. But for my own part, I believe the Rings married Persons give one another, do rather denote the Truth and Fidelity they owe to one another, than that they import any Servitude. The Romans by the Ring represented Liberty and Nobility, and none among them were allow'd to wear it, but fuch as were of their Knightly Degree, and Soldiers of Renown. A Ring may also fignify Secrecy, especially if it have a Seal cut on it : And it may be the Emblem of Love, if the Face, the Cypher, or the Arms of the Person belov'd are engrav'd on it. The Ring also denotes Strength, by reason of its circular Figure; so that this Figure is graceful and of great Signification.

ANNUNCIADA (Knights of the Order of the) in Savoy, first instituted by Amadeus the First, Duke of Savoy, at what Time he defended Rhodes from the Turks, Anno 1409. Their Collar is of fifteen Links, to express the fifteen Mysteries of the Blessed Virgin. At the End is the Portraiture of our Lady, with the History of the Amunciation. Instead of a Motto these Letters, F. E. R. T. fignifying.

Forti-

Fortitudo ejus Rhodum tenuit, that is, His Valour defended Rhodes, engrav'd on every Link of the Collar; the Links being interwoven one within another in form of a True Lover's Knot. The number of the Knigts are Fourteen, besides the Duke; who is Sovereign of the Order. The Solemnity was held formerly on our Lady's Day in March, in the Castle of St. Peter in Turin; but of late in the Town of the Annuciada, from which so denominated.

ANTE in French is Ingraffed, to denote that the Pieces are let into one another in such Form or Manner as is there express'd; as for Instance, by Duftails, Rounds, Swallow's-Tails, or the like.

APAUMEE is the French Term to express an Hand open, or extended, with the full Palm appearing, and the Thumb and Fingers at full length.

APPOINTEE, a Cross Appointee is the very same as the Cross Aiguisee, these being two different Names for the same Thing; the former call'd Appointee from the Word Point, and the latter Aiguisee, which in French is Sloped. Plate I. Fig. 7.

ARCHES have their Place in Coat-Armour, tho not in very common use; but we have an Instance of them in the Family of the Arches, which bears Gules three single Arches Argent, their Capitals and Pedestals Or. Which Arms seem rather to be an Allusion to the Name, than to denote their having

been gain'd by any Action of Renown.

ARCHDUCAL-CROWN of Austria is clos'd at the top by a round scarlet Cap, encompass'd with a Circle adorn'd with eight lofty Flowers, and clos'd by two Circles of Gold set with Pearls meeting in a Globe cross'd, like the Emperor's, Plate I. Fig. 4.

ARGENT is no other than the common French Word for Silver, and in Heraldy is commonly White, all such Fields being supposed to be Silver, and the same of the Bearing; and therefore this is one of the

the Metals, and charg'd with the Colours; Metal upon Metal, and Colour upon Colour being falle Heraldry. This Field in Latin, is call'd Argenteus, representing the Metal, and not Albus, or Candidus, which is only a Colour. However, as Silver is white, we must speak of it as such : "White, says "Guillim, is a Colour that consists of very much " Light as describ'd by Scribonius, Albedo eft color a fimplex in corpore tenuiore multa luminofitate constans; "to which Black is contrary. As Colours may be " resembled to things of greatest Nobility or Reputation, so is their Worthiness accounted of accor-"dingly. The Colour White is resembled to the "Light, and the Dignity thereof reckon'd more wor-" thy than the Black, by how much the Light and " the Day is of more esteem than Darkness and the "Night, whereunto Black is likened. Furthermore, "White is accounted more worthy than Black, in " respect of the more worthy use thereof; for Men-" in ancient Times were accustomed to note Things " well and laudably perform'd, and esteem'd worthy " to be kept in Memory with White, and contra-"riwife whatfoever was holden reproachful or dif-"honourable, was noted with Black. In Compo-" fition of Arms it is accounted a Fault worthy of "Blame to Blazon this otherwise than Argent; but in doubling of Mantles it is not so taken; for therein it is not understood to be a Metal. but "the Skin or Furr of a little Beast. This Furr was "heretofore much us'd of the ancient Matrons in " London. The Spaniards call this Field, Campo de " Plata, a Silver Field, the French we need fay no-"thing of, because we had it from them, and the "Latin has been mention'd before. In engraving of Armour, the Field Argent is represented by the whiteness of the Paper, without any Strokes on it, as all other Colours have, and it is mark'd with

the Letter A. According to Colombiere, it signifies of Virtues and Spiritual Qualities, Humility, Purity, Innocence, Felicity, Temperance, and Truth; of worthy good Qualities, Beauty and Gentileness: of the Planets, the Moon: of the four Elements. the Water; of human Constitutions, the Flegmatick, of precious Stones, the Pearl and Crystal; of Trees, the Palm; of Flowers, the Flower de luce; of Beafts, the Ermin, which is all White, without any Spot; of the Parts of Man, the Brain; and of his Ages, the Old. Argent also signifies Chastity in a Woman, Virginity in a Maid, Justice in Judges, and Humility in the Rich. I have read in a Spanish Author, that those who have Argent in their Arms are oblig'd to relieve Maidens and Orphans. The only Person we ever read of that bore a Field Argent without any Charge, is faid to have been a Knight of the Round Table, furnam'd the Good undaunted Knight. But as we know little of those Knights, we shall not urge this Instance, nor any other Thing that may feem Romantick, as most of those Stories of the Round Table are suppos'd to be. "Argent, or "White, says Sylvanus Morgan, with Red, signifies " bold in all Honesty; with Blue, Courteous and Discreet; with Black, wholly Studious to the \* Contemplation of Divine Things, yielding up all " Pleasure; with Green, Virtuous in Youth to the continuance thereof; with Purple, Judicature with Magistracy, by the Favour of the People. Plate I. Fig. 5.

Beak, or Talons of any Beaft, or Bird of Prey (being their Weapons) are born of a different Tincture from those of their Bodies, saying, Armed so and so. The French use the Word Armé, and the Latins

Armatus. Dictionary to Guillim's Display.

ARMES, in French the same; in Latin, Arma, a borrow'd Name (by way of Figure call'd Metonymia subjecti) from the Military Habiliments (properly call'd Armes) on which these Figures were anciently painted, or emboss'd. They have other Names alluding to their instructive Qualities, as Teffera Gentilis, Infignia, Symbola, &c. Coats of Arms. or Coat-Armours; other borrow'd Names fignifying the fame Things, and us'd from the ancient Cultom of embroidering these Emblems upon Surcoats, i.e. those loose Habits of Silk which the Ancients wore over their Armours, to keep them clean. In Latin, Tunnicas armorum gerunt, &c. (Dictionary to Guillim's The usage of Arms is of the greatest Difplay.) Antiquity, for it appears by History, that as soon as Men began to make War and endeavour to subdue one another, they display'd Banners, on which they represented Birds or Beasts, or some other Figures, by which they knew their own Party from the Enemy. All great Commanders, or Heroes, affected to have their peculiar distinctive Marks to be known by, and Kingdoms and Nations had all their proper Bearings, which no other made use of Thus Ofiris, by some thought to be the same as Fanus, and suppos'd to have been Noah's Grandson, bore for his particular Dignostick, a Scepter with an Eye open on the top of it; Hercules, surnam'd the Great, a Lyon crown'd, holding a Battle-Axe; Anubis, a Dog passant; Nimrod, the first King of Babylon, a Ram; Ninus and Semiramis, King and Queen of Babylon, a Dove; whence the Prophet Heremy, chap. 25. v. 28. threatning the Hews with the coming of Nebuchadnezzar, who succeeded in that Empire, said, Dereliquit quasi Leo umbraculum fuum, quia facta est terra eorum in desolationem, a facie ira Columba, & a facie ira furoris ejus. He hath forfaken his Covert as a Lion, for their Land is defolate-

late, because of the Fierceness of the Dove, and because of his fierce Anger. Thus it is in the Latin. the the English has the Fierceness of the Oppressor: But it was doubtless an Allusion to the Arms of that Monarch. The Kings of Judah bore a Lyon, as fufficiently appears by several places in Holy Writ. Every Tribe had its peculiar Enfign, as it is told us Numb. ii. 2. Every man of the children of Israel shall vitch by his own Standard, with the Enfign of their Father's House. Thus every Tribe had its own Enfign given them by Jacob when he bless'd his Twelve Sons, as follows, To Judah a Lyon, in token of his Sovereignty, which Lyon some of the Rabbins affirm was Or, and the Field Vert : to Islachar an Ass couchant, to show he should serve his Brethren; to Dan, a Snake, expressing the Subtilty of that Tribe against their Enemies; to Naphtali, a Hind; Joseph a fruitful Bough by a Spring; Benjamin; a ravenous Wolf, and so of the rest. But, to come nearer our Times, the Romans are well known to have had the Eagle for their Enfign. Notwithstanding all that has been faid, there are Authors who will have the Piets to have been the first Inventers of bearing Arms, but they only bore various Paintings on their Bodies, and therefore there is no shew of Reason for giving that Honour to fuch a barbarous People. Herodorus fays, the Carians first used them, and others that the Asserians. Howsoever they first came into the World, the use of them is very ancient, and has been follow'd by all Nations in the World, who have all taken some particular Mark to be distinguish'd by: The Discoverers of America assure us, That they found the use of Arms there, I mean not of warlike Weapons, but of the Enligns we are here speaking of. But tho' the usage of Arms be so ancient as has been mention'd, they were not then hereditary in private Families, as in Kingdoms and

Provinces; for when any Man by his Valour and Bravery had attain'd to be honour'd with any particular Badge of Distinction, he could not transmit the same to his Posterity, and only enjoy'd it for his own Life; as is the Case now with those that have any Order of Knighthood bestow'd on them, as the Golden Fleece, the Garter, and many others which do not go from Father to Son, but die with him that receives them. Historians tell us. they were not hereditary in France before the Reign of Lewis the Gross, nor in Italy till after the Emperor Barbaroffa; and it is certain that England, having receiv'd all that belongs to Armory from France, the Succession must be here of a later Date. At this Time Arms follow the nature of Titles, which being made hereditary, they are also become so: being the several Marks to distinguish Families, as Names serve to know Men by, I mean they ought to be so; for the good Order that was formerly observ'd in this Particular being broken, the Distin-Aion is almost lost. Arms are also Tokens of Grandeur and Sovereignty, for which Reason Princes to express their Authority and Power, cause them to be imprinted on their Coin, and shown forth on their Colours, Standards, Banners, Coaches, Shields, Seals, Oc. and cause them to be affix'd on the most visible Parts of their Palaces and Fortresles, to strike Awe and Respect upon all that behold them. No thing was formerly accounted fo valuable as Coat-Armour, having been the Reward of Virtue, and the true Token of Nobility. They are all the Gift of Kings and Princes, through the ministry of their Kings and Heralds of Arms, who ought to be Knows ing and Judicious to give the proper Arms to all Perfons. This is a Science that all Gentlemen, and fuch as value the Honour of their Families ought to be well vers'd in; for as among the Romans it

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was a Difgrace to a Patrician, or Nobleman, to be ignorant of the Laws of his Country, so ought every Gentleman to be asham'd of not knowing how to speak pertinently of those which are the Tokens of the Honour of their Families, as being the main worldly thing that Men ought to aspire to. Sir William Dugdale, in his Ancient usage in Bearing of Arms, shews us many Errors there have been of latter Times committed in giving of Arms to fuch Persons, as have not advanc'd themselves by the Sword, being fuch as rife by their Sciences, Judgments, or Skill in other Arts, Affairs, or Trades; with good Reason affirming, that they should only be allow'd Notes, or Marks of Honour fit for their Calling, and to show forth the Manner of their Rising, and not be set off with those Reprefentations which in their Nature are only proper for Martial-Men. Those who desire to be better inform'd in this Particular, may see that small Treatife, this Place admitting of no more than has been already faid.

ARMORIST, a Ferson well skill'd in the Know-

ledge of Armory.

ARMORY, one Branch of the Science of Heraldry, confisting in the Knowledge of Coat-Armours, as to their Blazons and various Intendments.

ARRACHE, is in French, what our Heralds call Erased, which I suppose is a Corruption of the former, signifying torn off, as Erased is made to

import. Plate I. Fig. 6.

ARRONDIE, a Cross-Arrondie, or rounded, is that whose Arms are compos'd of Sections of a Circle, not opposite to each other, so as to make the Arms bulge out thicker in one Part then another; but both the Sections of each Arm lying the same way, so that the Arm is every where of an equal

equal Thickness, and all of terminating at the Edges of the Scutcheon, like the plain Cross.

ASSEMBLE, Colombiere represents as it were a Dustail, or more, to hold the two Parts of the Escutcheon together, where the Partition Line is, being counter-charg'd, some of the Metal and some of the Colour of the Escutcheon, and he mentions of how many Pieces. This is as to the Word Assemble absolutely used, without any Additions; for then he has Assemble en Potence, that is cramp'd together crutchwise, that is, as if instead of Dustails to hold, the two Parts were cut in the Form of the Heads of Crutches, so as to hold one another, and the Colours vary'd as before. He has also Assemble en rond when a round is cut in to hold, as is said of the others above.

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ASSUMPTIVE-ARMS are fuch as a Man of his proper Right may assume, with the Approbation of his Sovereign, and of the Herald. As if a Man being no Gentleman of Blood, or Coat-Armour, or else being a Gentleman of Blood and Coat-Armour, shall Captivate, or take Prisoner in any lawful War, any Gentleman, Great Lord, or Prince, (as fays Sir John Ferne) he may bear the Shield of that Prisoner, and enjoy it to him and his Heirs for ever, if the same be not by like infortune regain'd, be he Christian, or Pagan, sor that is but a vain and frivolous Distinction. In this Sense may the Assertion of Bartelus be verify'd, where he faith, And now the common fort may of their own Authority take Arms to themselves; but not otherwise than as here said, because the base sort of Men having no generous Blood in them, are not capable of Armorial Enfigns, which are the Badges of noble Disposition, or generous Birth, and therefore

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fore they ought not to be bestow'd upon such Perfons. But in this Sense it may be understood that he that is not descended of Gentle Blood is holden worthy to bear the Coat-Armour that he hath gain'd, for the apparent Tokens of Virtue and Valour that are found in him. And this is the Justice of the Law Military; because the Dominion of Things taken in a just War passes away to the Conqueror, as Ayala observes. Yet this is of many Men holden as a Thing very injurious, for that oftentimes the more valorous Man by meer Casualty falleth into the Hands of the less Valiant, and the most Worthy is often imprison'd by him that, in comparison, is of no Worth at all. Nevertheless, the Law whereupon this Custom is grounded is equal and just, albeit the event thereof falleth out oftentimes very hardly, as Cassius noteth saying, " The better "Sort sometimes vanquish'd in War are seen to be " compell'd to submit to the worse. For the Law-" makers did providently ordain for Encouragement " of Men of Action, that the Victor shall be re-" warded in this Manner; for albeit the Faculties " and inward Indowments of the Mind can by no " means be discover'd, whereby each Man ought "to receive Renumeration answerable to the true " measure of his Worth and Valour, yet did they " prudently provide for the rewarding of them, in whom certain Tokens, and as it were express " Images of true Valour and Magnanimity appear." And Balthaser Ayala says, "What is said that Things "taken in just War become the Property of "the Takers, was allowed by the Law of Na-" tions, and the Civil Law, not only as to the "Things but also as to free Persons, that they "should become Slaves to the Takers." If then the Persons of the vanquish'd be subject to this Law, it were an absurd Thing to think that the Posses-Sory

fory Things of the vanquish'd should be more priviledg'd than their Owners that are interested in them. Thus the Display. But to the Exception faid above to be made by some, that base Men having no generous Blood in them, are not capable of Armorial Enfigns; the fame is contrary to all Justice and Reason, as there apply'd, because those who have perform'd fuch Noble Actions, as the taking of Great Men in War, or the like, cannot be justly call'd base Men, but are rather reckoned more illustrious than those who being descended from worthy Ancestors, never perform any such Exploits, in as much as the Virtue every Man pofsesses enables him, and not the Virtue of his Grandfather, when he has none himself; thus he that gains a Coat of Arms seems to have a better Title to it, than he who receives it from his Predecestors, and perhaps dares not draw his Sword in Defence of his King and Country. If then a Man by Birth be ever so mean, if he blots out the Meanness of his Parentage by generous Actions, he becomes worthy to bear Coat-Armour, and to transmit that Honour to his Posterity.

ATCHIEVEMENT, by this Word we understand the Arms of the Person, or Family, together with all the exterior Ornaments of the Shield, as Helmet, Mantle, Crest, Scrols, and Motto, together with all such Quarterings, if any there be, as the said House or Line may have Atchiev'd by Alliances, &c. so Marshall'd in their Order as the

Science directs. Distionary to the Display.

ATTIRE is the Term used to express the entire Horns of a Stag, or Buck, fix'd on a Piece of

the Skull.

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AVELLANE, a Cross-Avellane, this Term being peculiar to a Cross, so call'd because the Quarters of it somewhat resemble a Philbert-Nut, and in

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Latin, Avellana. Sylvanus Margan says no more of it than that it is the Cross that does ensign the Mound of Authority, or the Sovereign's Globe, casting forth his slower'd Ends like the Husk of a Filbert-Nut. Guillim just names it: But Colombiere, Upton, and se-

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veral others do not mention it.

• AUGMENTATIONS are often given as a particular Mark of Honour, and are generally born either on an Inescutcheon, or a Canton, as have all the Baronets of England, who bear the Arms of the Province of Ulster in Iseland, viz. a Sinister Hand Gules, set in the Commodious Place of their Arms. However such Augmentations may be worn in any other manner, as the Prince that bestows them shall think proper.

AVIS (Knights of the Order of) in Portugal, Instituted by Sancho the first King of Portugal, in Imitation of the Order of Alcantara, whose green Cross they wear, but equal to it, neither in Power nor Riches. So call'd from a Town of that Name in Portugal, being the Seat of the Order, and still

fubfifts.

AZURE, in Heraldry fignifies the Colour Blue. The French give it the same Name; the Latins call it Cyaneus; Caruleus and Asureus, the Spaniards, Azul, and Blao, as Garibay fays, in his Discourse of Arms. In engraving, this Colour is express'd by Lines drawn across the Shield; and mark'd with the Letter B. the Letter A. standing for Argent. Blue, fays Guillim, is a Colour which confifteth of much Red and of little White, and doth represent the Colour of the Sky in a clear Sunshining Day. Ceruleus color a Calo dictus est, quod tanguam solers & diligens nescit otiari. Colombiere has these Words of it. The Azure, by some call'd the Saphir, and Sky Colour, and by others Turquine, is what we commonly call Blue, and which we prefer in France

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France before all other Colours, because it is the Field of the Arms of our Kings, and for its reprefenting the Sky, or Heaven, which is the highest of all things created, the Tribunal of God, and the everlasting Mansion of the Blessed. This Colour fignifies Justice, Humility, Chastity, Loyalty, and eternal Felicity; of worldly Virtues, Praise, Beauty, Meekness, Nobility, Victory, Perseverance, Riches, Vigilance and Recreation; of the Planets, Venus and Jupiter; of the Days of the Week, Wednefday and Friday; of the Months of the Year, September; of the Elements, the Air; of Metals, Tin; of precious Stones, the Turky Stone; of Trees, the Poplar; of Flowers, the Violet; of four footed Creatures, the Cameleon; of Fowls, the Peacock; of human Constitutions, the Sanguin; and of the Ages, Youth. The ancient Heralds say, that those who bear this Colour in their Arms are oblig'd to affift and protect the faithful Servants of Princes, who are depriv'd of their Wages. I do not know that our Heralds take Notice of it, but this Word Azure, must certainly be deriv'd from the Italian Azzurro, or the Spauis Azul, both signifying Blue. Plate I. Fig. 7.

## Valere Valore Belleva Valore V

## B.

B AILLONNE, I find in Colombiere, without any Exposition of the Term; but the Cut only represents a Lion Rampant holding a Staff in his Mouth.

BANDE is what we call a Bend Dexter, and Lion en bande, is a Lion standing in the Form of a C A Bend Bend Dexter, that is stooping, his Head to the Dexter Corner in Chief and his hinder Foot in the

base Point Sinister.

BANNERET, when these Knights were first Instituted does not appear, but they are said to have been first used in England in the Time of King Edward the First, and it is most likely that the Normans were acquainted with this Order long before, and brought the Knowledge of it hither: The Order is certainly most Honourable, because never conferr'd but upon some heroick Action performed in the Field, whereas all other Orders are bestow'd for Favour, or other meaner Motives. In Latin they have been call'd Equites Vexillarij, and in French Chevaliers a Banier. The Notions of Barons having been deriv'd from them, &c. shall not be here taken Notice of, as not worth it, but this is certain, that they always were, and still continue the next Degree to the Nobility, are allow'd to bear Arms with Supporters, which no others may do under the Degree of a Baron; they still are to take Place of all Baronets, and formerly have had Knights Batchelors, and Esquires to serve under them. In France they are said to have transmitted the Degree to their Posterity, but in England it dies with the Person that gain'd it. Bertrand de Guesclin, Constable of France, after the Defeat he gave the English at Cocherel, where he took their General, Sir John Chandos, made Knights Bannerets, Messire Jacques le Mercier, Lord of St. Quintin des Isles, and the Son in Law of the same Mercier, cail'd Bertauld de Gastel, Lord of Vitray le Gastel. The Ceremony of their Creation is thus: The King, or his General, at the Head of his Army. drawn up in Order of Battle after a Victory, under the Royal Standard displai'd, attended by all the Officers, and the Nobility of the Court, receives

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the Knight, led between two Knights of Note, or other Men famous in Arms, carrying his Pennon or Guydon of Arms in his Hand, the Heralds walking before him, who proclaim his Valiant Atchievements, for which he has deferv'd to be made a Knight Banneret, and to dispaly his Banner in the Field; then the King, or the General fays to him, Advances toy Banneret, and causes the Point of his Pennon to be rent off, and the new Knight having the Trumpets before him founding, the Nobility and Officers bearing him Company, is fent back to his Tent, where they are all nobly Entertain'd. The Words the Herald was wont to fay to the King, or his General upon prefenting the Knight, are these, 'May it please your Grace to understand, that this Gentleman hath shewed himself Valiant in the Field, and for so doing deserveth to be advanced to the Degree of a Knight Banneret, as worthy from henceforth to bear a Banner in the War. The Heralds that so conducted him were to receive for their Fees three Pounds fix Shillings and eight Pence; and if he was before a Knight Batchelor, then he was also to pay to the Trumpets twenty Shillings. The Scots are supposed to call fuch a Knight, a Bannerent, from the rending of his Banner. No Banneret can be made but in Time of War, and the King present, or at least his Standard Royal displai'd in the Field. There were peculiar Robes and Ornaments belonging to thefe Knights, but there have been none of them for many Years past, the last of them being Sir John Smith, made so after Edgehil Fight, for rescuing the Standard of King Charles the First from the Rebels. Nor is it likely that there will be more, those Honours of the Field having been so long laid aside. What has been here said of them is collected from Segar, and several other Authors who have mention'd

on'd these Knights, of whom modern Writers take

and Crista, Vredus in Hennenburgh. The Common English Term is Wattled and Combed, and signifies the Comb and Gills of a Cock, when particularized for being of a different Tincture from the Body.

Dictionary to the Display.

BARBEE', as Croix Barbee, a barbed Crofs, as Colombiere represents it, being at the Extremities like the barbed Irons used for striking of Fish, or other Weapons or Instruments commonly call'd Barbed, which being struck into anything, cannot be drawn out again without cutting a Hole to make a Passage for the Beards. Plate I. Fig. 8.

BARKING is the Term used for the Cry or

Noise made by a Fox.

BARON, from whence deriv'd is no easy Point to determine, the Romans having had no fuch Dignity among them, tho' they had the Word; and Bracton fays, the Word Barones imports Men of Valour. They are the lowest Dignity among the Englib Peerage, but were of great Power and Authority in former Ages, as may be feen by those that read the Barons Wars. All that is faid about their Original being only guesswork, we shall pass it by and speak of what is evident. All the Peers of England sit in Parliament by their Baronies, tho' they be besides Dukes, Marquisles, or Earls, and the Archbishops and Bishops have Baronies annex'd to them, as Abbats had formerly, in right whereof they are faid to fit among the Peers; but there is no doubt of the Spirituality being a distinct Body from the Temporality, and so they were formerly reputed in England, and are to this Day in other Nations, howfoever they may be here looked upon now, which is not our Business to Discuss. Barons

rons are divided into three Sorts, viz. Barons by Tenure, Barons by Writ, and Barons by Patent The Barons by Tenure are the Bishops, who enjoy their Baronies by Virtue of their being chosen to their Secs. A Baron by Writ is he that is call'd to fit in Parliament by the Sovereign without any preceding Title, of which there have been many Instances; and the Sons of Noblemen during the Lives of their Fathers, when they had no Right as yet by their Birth to fit among the Peers, have been often fummon'd to the House of Lords in this manner. The manner of erecting a Baron by Parent is thus: He appears in Court in his Long Robe and Hood attended by several Persons of Quality. two Heralds walk before him, follow'd by Garter King at Arms holding the King's Writ, a Baron, supported by two Gentlemen of Distinction brings the Robe or Mantle, and fo they come into the King's Presence, kneeling three Times, Garter delivers the Writ to the Lord Chamberlain, which is then read, and when they come to the Word therein Investivimus, we have invested, the King puts on his Mantle, and the Writ being read out, declares him and his Heirs Barons. The Writ is given to the King, who delivers it to the new Baron, who after returning Thanks for the Honour receiv'd. withdraws with the same Attendance as he came. to entertain the Nobles that introduc'd him at Dinner. When Dinner is brought up, Garter coming to the Table with the Heralds cries Largels. and repeats the King's Stile and Titles, and then at some farther Distance they again cry Larges, and proclaims the Titles of the new made Baron. thus: Of the most Noble Lord N. N. Baron of N. Ce. and then bowing they withdraw, twice more crying Largess, Largess. Where note, that these Declarations are made in French. So Mr. Glover in his . 4000

his Nob. Pol. & Civ. Of Barons made by Wrir he favs thus : The new Baron having receiv'd his Writ, when the House of Lords is fat, Garter King of Arms bare-headed, and wearing his Kingly Coat, goes before the faid Baron, who is led by two of the last Barons in their Robes, into the House, and brought before the Chancellor, to whom after kneeling twice, he delivers his Writ to read. The Chancellor having read it, congratulates him upon his new Honour, and so dismittes him to take his Seat, which is show'd him, Garter still going before, and the Chancellor delivers the Writ to the Clerk of the Patliament, to be laid up; after which the Baron enjoys all the Honouts and Perogatives due to a Baron. Glover, as above. King Richard the Second was the first that erected a Baron by Patent, in the Year 1388, being the 11th of his Reign, when he conferr'd that Honour on John Beauchamp of Hole, Baron of Kiderminster, investing him with a Surcoat, Hood, Mantle, Cap and Verge, being all the same of those of a Viscount, with only this Difference, that a Viscount has two Guards and an half of Miniver, and a Baron but two. The Bazon is not Girt with a Sword, nor had they any Coronets till the Reign of King Charles the Second, who gave them a Circle of Gold with fix Pearls fet close to the Rim. The Title given a Baron is Right Noble Lord, and it is allow'd him to have the Cover of his Cup held underneath whilst he Drinks; and a Baroness may have her Train held up by a Woman in the Presence of a Viscountes: The Eldest Son of a Baron has no particular Title, nor are his Daughters Ladies, but the Eldest Son and Eldest Daughter take Place of all other Gentlemen and Ladies. The Coroner of a Baron in France, says Colombiere is a Circle of Gold enamell'd, with a String of Pearls round about it, which they place 2341

place over their Arms. In former Times great Lords, and Knights of Renown us'd Chaplets of Pearls, and did fer them on their Heads in Summer or hor Weather, such was the Chaplet of Pearls given by King Edward the Third of England to Eustache de Ribeaumont, his Prisoner of War, as to the Person that had sought best, and sorgave him his Ransom (for they mistake who think it was a Count's Coronet, the same being only a Present and honourable Reward in Token of Valour and Liberty, according to the Custom of those Days.)

BARONET is a modern Degree of Honour, and next to Barons, whence the Name is also-deriv'd. being hereditary in the Male Line. It was instituted by King James the First, on the 22d Day of May 1611, and the ninth Year of his Reign. The manner of Creation is by a Patent under the Great Seal, the Form of them being all the same, viz. To a Man and the Heirs Male of his Body lawfully begotten, for ever; tho' fometimes the Honour is otherwise entail'd for want of Issue-Male. The Proem, or Argument of the said Patent being for the propagating a Plantation in the Province of Ulfter in Ireland, for which purpose they were ordain'd; that is, each of them to maintain thirty Soldiers in Ireland for three Years, after the Rate of Eight-Pence Sterling, per Diem, to each Soldier. which whole Sum was paid into the Exchequer at once, upon passing the Patents; which, with the Fees of Honour due to the Officers, amounted to above a Thousand Pounds a Man. They have Precedency before all Knights, except those of the Garter, Bannerets, and Privy Counsellors. They are stil'd Baronets in all Writs and Commissions, and the Addition of Sir, is attributed to them, as the Title of Lady is to their Wives. They take Place among themselves, according to the Priority of the 2 HODates

Dates of their Patents, no Honour is to be created between Barons and Baronets. At the first Institution of them King James engaged that they should not exceed two Hundred in Number, and that after the faid Number should be compleated, when any came to be extinct for want of Heirs Male, there should never be any more created in their Room, but the Title still diminish, to the greater Honour of those that remain'd. However a Commission was afterwards order'd to fill up the vacant Places, with Instruction to treat with others that defir'd to be admitted to the same Degree, which is now obfery'd without any Limitation, with this Proviso, that they be of good Reputation, and Descended of a Grandfather at least by the Father's Side, that bore Arms, and have also a certain yearly Revenue of one Thousand Pounds per Annum. How well those Instructions are observed, they that will take the Pains may fee. They are to bear in a Canton, or in an Escutcheon, which they please, the Arms of Ulster, viz. in a Field Argent, a Sinister Hand couped at the Wrist, Gules. In the King's Army Royal they are to have a Place near the King's Standard, and they are allow'd some peculiar Solema nities at their Funeral, and their Eldest Sons, at the Age of twenty one, may receive the Honour of Knighthood. Since the first Creation of Baronets in England, there have been several made after the same mannet in Ireland; as also the Knights of Nova Scotia, in the West-Indies, for planting that Country by Scotch Colonies, and the Honour also made Hereditary, and to wear an Orange Tauny Ribbon for their Badge. For Confirmation of what is here faid and the farther Satisfaction of the Curious, we will here add King James's Instructions to his Commissioners for admitting of the proper Persons to partake of this Honour, which are as follows. For-

For a much as We have been pleas'd to authorize you to treat and conclude with a certain Number of Knights and Esquires, as they shall present themselves unto your with such Offers of Affiftance for the Service of Ireland and under such Conditions as are contained in these Pre-Cents, wherein we do repose great Trust and Confidence in your Discretions and Integrities, knowing well, that in such Cases there are so many Circumstances incidents as require a choice Care and Confideration; We do hereby require you to take such Course as may make known abroad both our Purpose and Authority given unto you, that by the more publick Notice thereof, those Persons who are dispos'd to advance so good a Work. may in Time understand where, and to whom to address themselves for the same; for which Purpole we require you to appoint some certain Places, and Times for their Access; which we think fittest to be at the Council Chamber at Whitehall, upon Wednesdays and Fridays in the Afternoon, where you shall make known to them, (as they come) that those you defire to be admitted into the Dignity of Baronets, must maintain the Number of thirty Foot Soldiers in Ireland, for three Years, after the Rate of eight Pence Sterling Mony of England by the Day; and the Wages of one whole Year to be paid unto our Receipt, upon the passing of the Patent.

Provided always, that you proceed with none, except it shall appear unto you upon good Proof, that they are Men of Quality, State of living, and good Reputation, worthy of the same; and that they are at the least descended of a Grandfather by the Father's Side that bore Arms; and have also a certain yearly Revenue in Lands of Inheritance of Possession, one Thousand Pounds per Annum de clato; or Lands of the ald Rent, as good (in Account) as one Thousand Pounds per Annum of improved Rents, or at the least two Parts in three to be divided of Lands, to the said Values in Possession, and the other third Part in Rever-

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. And for the Order to be observed in Ranking those that shall receive the Dignity of a Baronet, altho' it is to be wished, that those Knights which have now Places before other Knights (in respect of the Time of their Creation) may be ranked before others (cateris paribus) yet because this is a Dignity which shall be Hereditary, wherein divers Circumstances are more confiderable. shan such a Mark as is but Temporary (that is to say) of being now a Knight, in Time before another; our Pleasure is, you shall not be so precise, in placing those that shall receive this Dignity, but that an Esquire of great Antiquity, and extraordinary living, may be rank'd in this Choice before some Knights. And so (of Knights) a Man of great Living more remarkable for his House, Years, or Calling in the Common Wealth, may be now preferr'd in this Degree, before one that was made a Knight before him.

Next, because there is nothing of Honour, or Value, which is known to be sought or desired (be the Motives never so good) but may receive Scandal from some, whom (wanting the same good Affection to the Publick) or being in other Considerations incapable, can be contented, out of Envy to those that are so preferr'd, to cast Aspersions and Imputations upon them, as if they came by this Dignity for any other Consideration, but that which concerned this so Publick and Memorable a Work, you shall take Order, that the Party who shall receive this Dignity, may take his Oath, that neither he, nor any for him, hath Directly or Indirectly given any more for attaining the Degree, or any Precedency in it, than that which is necessary for the Maintenance of the Number of Soldiers, in such sort as aforesaid, saving the

Charges of passing his Patent.

And because we are not ignorant, that in the Distriction of all Honours, most Men will be desirous to attain

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tain to so high a Place as they may, in the judgment whereof (being matter of Dignity) there cannot be too great Caution used, to avoid the Interruption that private Partialities may breed in so worthy a Competition.

Forasmuch as it is well known, that it can concern no other Person so much to prevent all such Inconveniencies, as it must do Ourself, from whom all Honour and Dignity (either Temporary or Hereditary) hath its only Root and Beginning, you shall publish and declare to all whom it may concern, That for the better Warrant of your own Actions, in this matter of Precedency (wherein we find you so desirous to avoid all just Exceptions) We are determined upon View of all those Patents, which shall be subscribed by you, before the same pass our Great Seal, to take the especial care upon us, to order and rank every Man in his due Place; and therein always to use the particular Counsel and Advice that you our Commissioners shall give us, of whose Integrity and Circumspection we have had so good Experience, and are so well perswaded, as we assure Ourself, you will use all the best means you may, to inform your own Judgments in cases doubtful, before you deliver us any such Opinion as may lead us in a case of this Nature, wherein our Intention is (by due Confideration of all necessary Circumstances) to give every Man that Satisfaction, which standeth with Honour and Reason.

Lastly, Having now directed you how and with what Caution you are to entertain the Offers of such as shall present themselves for this Dignity, We do also require you to observe these two Things; the one, That every such Person as shall be admitted, do enter into sufficient Bond, or Recognizance, to Our use, for the Payment of that Portion which shall be remaining after the first Payment is made, which you are to see paid upon Delivery of the Letters Patents. The other, That seeing this Contribution for so publick an Action is the Motive of this Dignity, and that the greatest Good which may be

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expected upon this Plantation, will depend upon the certain Payment of these Forces which shall be fit to be maintain'd in that Kingdom, untill the same be well establish'd, the Charge whereof will be born with the greater Difficulty, if we be not eas'd by some such extraordinary Means; we require you our Treasurer of England, so to order this Receipt, as no Part thereof be mixed with our other Treasure, but kept apart by itself; to be wholly converted to that Use to which it is given and intended; And in regard thereof, that you assign it to be received, and the Bonds to be kept by some such particular Person as you shall think good to appoint, who upon the Payment of every several Portion, shall both deliver out the Bonds, and give his Acquittance for the Same. For which this shall be yours, and is the faid Receiver's Sufficient Warrant in that behalf.

BARON'S-CORONET has only fix Pearls on the Gold Border, not rais'd, to distinguish him from the Earls, and the Number of them limited to show he is inferior to the Viscount. Pist 34 27

BARR, This is an Ordinary in form of, but less than the Fess, call'd by the French Fasce en devise. Sir John Fern gives it in Latin, by the Word Trabes, but Mr. Gibbon approves better of Vettis, in regard it expresses rather the bigger fort of Timber or Beams; when as for Vellis he tells us that Cornelius Kilianus Dufleus (a great Etymologist) makes it the Latin for the Belgick Word Hameyde. Says he, Hameyde est obex, vectis, Repagulum, sive Lignum transversum, quod ostijs apponitur in postem. And this Word, adds my Author, the Lord de l'Espinoy, in his Recherches of the Nobility of Flanders, uses in the Blazon of the Arms of the Illustrious Family of the Vander Hameydes of Hainault, who take their Name from Hameyde, one of the two and twenty Baronies of that Province; thus D'Or a trois Hameydes de Geules, that is, Or, three Humets Gules, or Bars couped;

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couped; and according to my Author in Latin, thus, Tres miniates Vectes a latere scuti Disjunctes in solo Aureo. Chissietius uses Tania transversa in Hungaria, and Luxemburg; and so Vredus in Saxe modern. Fasciola the Diminutive of Fascia, my Author thinks to be a very good Word; but this disagrees with our English Practice, which denies the Fess any Diminutive; yet it is consonant to the Custom of France, and other Nations who do allow it. Old Blazoners us'd Barra, and for a Barrulet, Barrula. Dictionary to the Display. Plate In Fig. 9.

BARR-GEMEL, i. e. a double Bar. The French term these Jumelles, and the Latins, according to the French Advocate Baron, Jugaria fasciola, or Institute bijuges. Our Countriman Mr. Gibbon, has Fasciola gemella, gemina, or geminata, and Fasciola duplices, as the they were Diminutives of the Fess, which I am inclin'd to believe, the some of our Writers are so much against that Ordinaries having any Diminutive. Distionary to the Display Plate 1 files.

BARRY, the Antients, saith Mr. Gibbon, render'd it by Barratus. Uredus from the French, who as often terms it Fasce, or Face, as Burelle, uses the Word Fasciatum in Coury; but in Vieville, he terms it Taniatum; and in both places he adjoins the Abjective Transversus, which considering the Etymology of Fascia, is there needless. We understand it to be a Shield divided transverse into four, six, or more equal Parts, and consisting of two or more Tinctures interchangeably disposed. Note, That with us in England, the Number of Pieces is always even; and by that means it is, that we understand when a Field is divided Barways, or when it is charg'd with Bars. But the French and other Nations are not so nice in these Points, they

as often fay Barry of seven, or nine, or three, or

four Bars. Diet. ut Supra. Plate I. Fig. 11.

BARRY BENDY, By this we understand a Shield, equally divided into four, six, or more equal Parts, by Lines drawn transverse and diagonal, interchangeably varying the Tinctures of which it consists. The Antients, as Mr. Gibbon observes out of the Book of St. Albans, would Blazon thus, Arma barrata bendaria ex albo & rubeo. But I should think it much more intelligible thus. Scutum in sex partes transverse & oblique de Argento & colore Rubeo (vicissim contraposito) divisum. Ibid. Plate I. Fig. 12.

BARRY-PILY, This is Mr. Guillim's Method of explaining this Form of Bearing. Gerard Leigh is worse in his Barry Bendy. Bara calls it Pointes en Face, and Names the Number of Pieces. Segoin, a Learned Frenchman, has party emanché, fo hath Mounfieur Baron, who renders it in Latin, by Runcinatus, Cuspidatus, or Cuspidatim mutuo insectus. Mr. Gibben in his Introduction, ad Latinam Blazoniam, fomething after Bara's Opinion, holds them to be Piles in Fess counterplac'd, and accordingly blazons the Arms of the Landas Quinæ (ex Argento) pontis pilæ transversa, totidemque e minio, vicissim contrapositæ, toeum Clypeum transeuntes, to distinguish it from, Party per Pale dancette. And if I may give my Opinion, Party per Pale dancette, throughout, is a concife way, and full as expressive as any. The French say, Emanche d'Argent, & de Gueles, of so many Pieces. Diet. ut supra.

BARRE is in French what we call a Bend Sinister, and Lion pose en barre is a Lion stooping his Head to the Sinister Corner of the Escutcheon, and his hinder Foot in the Dexter base Point; being a Lion Saliant looking to the Sinister Side instead of the Dexter, and has this Name above given

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him because he stands athwart in the manner of a Bend Sinister.

BARRELLET or BARRULET, in French Burelle, is the fourth Part of a Bar, or the one half of the Closset, an usual Bearing in Coat-Armour. By some call'd in Latin Barrula, by others Fasciola transversa.

BARRULY, in French Burellée, is when the Field is divided barways, that is, across from Side to Side into several Parts. In Latin, transverse fasciolatus. Notwithstanding this being properly across the Shield, Colombiere has Burellé en pal, which we call Paly, yet he says he looks upon it to be proper, notwithstanding that some others call'd it Vergetté. Plane I. Fig. 11.

BASE in the Bottom or lower Part of the Shield.

The Base Point. Plate I. Fig. 13. Letter H.

IN BASE denotes the Position of any thing plac'd in the Bottom or lower Part of the Shield. The Latin, In ima Parte, as Chiffletius in Austria vetus,

and in imo, in Sicilia.

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BASTON, as porperly written, being the French Word for a Staff or Cudgel, but by English Writers corruptly Baton, Battoon, and Batune, does not go from Side to Side, as the Bend or Scarf does, being in the Form of a Truncheon, and as a note of Ballardy, and ought not to be born of any Metal, unless by the Bastards of Princes, neither ought to be remov'd till three Generations, with which they may bear the Coat-Armour of their Fathers, and when they leave it off, they must bear some other Mark, according as the King of Arms thinks fit, or else may alter the Coat in the whole. So Sylvanus Morgan, of the Baston among us. The French make the Baston the third Part of the Bend in Breadth, but retaining the full Length from Side to Side, according to Colombiere, who says, there may be

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therefore twelve of them upom a Field, and these are not reckoned any Mark of Bastardy; but for that End, he adds, they use the Baston peri, that is, cut off at both Ends, as is used in England. Some Ancient Writers in Latin have given this the Name of Fissura, and Basulus, which last is the true meaning of the French Baston; the Mr. Gibbon is rather for the Diminutive Basillus; but Baston is no Diminutive. Uredus uses the Word Vestis, which still is more remote from a Baston, as being a Leaver, or such large Piece of Wood. Place 1993:14

BATCHELORS (Knights) may be now faid to be the only Knights in England, besides those of the Garter, who are of a much higher Sphere; for Bannerets, and those of the Bath have been long difus'd, and Baronets are not porperly Knights. They are of the same Sort with those that were formerly made fuch by holding a certain Proportion of Land by Knight's Service, and therefore were oblig'd to serve the King in his Wars at their own Expence, for the Space of forty Days. About the Quantity of a Knight's Fee there have been various Opinions, or rather it has vary'd according to the Times, being first reckoned at twenty Pounds per Annum, and afterwards at forty. In Latin, a Knight is commonly call'd Miles, a Soldier, because they ought to be the Prime of Soldiers, the' now very few know any thing of it. They are also stil'd Equites, Horsemen, because they were wont to serve a Horseback. But that is the General Denomination of all Knights, whereas thefe we are speaking of are stil'd Equites aurati, or Knights of the gilt Spurs, because they had such given them at their Creation. For this Reason, when a Knight had committed a Capital Offence, it was usual publickly to degrade and deprive him of his Honour of Knighthood, which was done by ungirding

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his Military Belt, taking off his Sword and breaking it, and hewing off his Spurs with a Hatchet, his Gauntlets being also pluck'd from him, and the Escutcheon of his Arms revers'd. He that is to receive this Dignity kneels down before the King, who touches him upon the Shoulder with his Naked Sword, faying in French, Sois Chevalier au nom de Dieu, be a Knight in the Name of God; and then adds. Rife Sir A. B. the which Hotour does not descend to the Posterity. Earls in ancient Times made Knights, but now none but the King. By the ancient Common Law of this Realm, if a Villain were made a Knight, he was immediatly infranchis'd; and if a Man of base Birth and Condition doth strike a Knight, he was to lose his Hand: By Magna Charta, Knights are exempted from Cart-taking, that no Demesne Cart of them shall be taken. By the Stat. I. Ja. Knights Sons may keep Greyhounds, and Setting-Dogs, and Nets to take Pheasants and Partridges in, tho' they cannot expend 10 l. per Annum, nor be worth 200 l. Knights are excus'd from Attendance at Leets, which Baronets are not. There is fo little belongs to Knights now, that more need not be faid of them; for to fearch out what was, and has now ceas'd to be, is little to the Purpose.

BATH (Knights of the) that the making of Knights by this folemn Mannner of Bathing, and other facred Ceremonies (notwithstanding the Original of it cannot be discern'd) is of no less Antiquity than the Times of our Ancestors the Saxens, is not (I think) to be doubted: For the that mention be made by W. of Malmesbury, of King Alfred making his Grandson Athelstan a Knight, he instances no more than the Purple Robe, with the Sword, and rich Belt; yet it is apparent that when Geoffrey of Anjou, in Order to his Marriage with Mand the

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Empress, only Daughter to our King Henry the First was made a Knight at Rome, by the same King Henry, on Whitfunday, An. 1227. 27 Hen. I. It is said by John, the Monk of Marmonstier, that he, with twenty five Esquires then attending him, were Bathed, according to the ancient Custom. The Ceremonies us'd at the Creation of these Knights, are too long to be here inferted at large, but an Extract of the same is as follows. First, When the Esquire to be Knighted came to Court he was to be received by the King's Officers, and have two Esquires of Note to attend him. Secondly, If he came before Dinner, he was to carry up one Dish to the King's Table. Thirdly, Then the other two Esquires were to conduct him to his Chamber. Fourthly, At Night he was to be thay'd and his Hair cut round. Then the King commanded his Chamberlain, attended by Knights and Esquires, to go to the Chamber of the Person to be Knighted. with Musick, Singing, and Dancing, and there to inform him of Feats of Chivalry. Fifthly, The Esquire was to be put into a Bath provided for that purpose, and hung round, because of the Cold. Sixthly, He was taken out of the Bath, and put into his Bed, which was to be without Curtains, there to lye till he was Dry and then to be cloath'd Warm, and over his inner Garment was to have a Robe of Russet with long Sleeves, having a Hood thereto, like that of an Hermit. Seventhly, Then the Chamber Door was to be open'd and the new Knight, conducted to the Chapel by old Knights, with Musick, and other Esquires Dancing and Sporting before him. Eighthly, In the Chapel the Knights that attended were to have Wine and Spices, and then to be dismiss'd with Thanks. Ninthly, The new Knight was to stay in the Chapel all Night. spending the same in Prayer; and in the Morning he was to confess his Sins to the Priest. Tenthly During the Time of Mass a Taper was to burn before him, which he held during the Gospel. Eleventhly. At the Elevation, an Esquire was to take the Hood off his Head, and hold it till the last Gospel. Twelfthly, At the end of the Mass, that same Esquire was to offer the Candle at the Altar, and a Penny or This done he was to be laid in Bed, and continue there till Day light. Then the King being ask'd, the Chamberlain, and other Company before mention'd, went again to his Chamber to raise and dress him; but before they were to say, Sir; Good Morrow to you, it is Time to get up, and make your felf ready. Then the feveral Knights helped to Dress him. Thirteenthly, When dress'd they mounted a Horseback and conducted him to the Hall with Musick before them, and a young Esquire carrying his Sword before him, holding it by the Point. Fourteenthly, At the Hall Door, the Marshals and Huishers to meet, and desire him to alight, and the Marshal to have his Horse for his Fee, or else a hundred Shillings, and the Knights conducted him up the Hall, to stay till the King came, the young Esquire still holding up the Sword. Fifteenthly, When the King was come he took one of the Spurs from the Chamberlain, and delivering it to fome Person of Note, order'd him to put it upon his right Heel, who did it Kneeling, and then another Knight put on the other Spur; after which the King girt on his Sword, the new Knight holding up his Hands together. Sixteenthly, Next the King putting his Arms about his Neck faid to him, Be thou a good Knight, and kiss'd him. Then the Knights conducted him to the High Altar in the Chapel. where he promis'd to maintain the Rights of holy Church, during his whole Life. Seventeentbly, After which he ungirt his Sword, and offer'd it to God. pra y

praying to God and his Saints, that he might keep that Order he had taken unto the End, and then had a Draught of Wine. Eighteenthly, Athis going out of the Chapel, the King's Master Cook, being ready to take off his Spurs for his Fee, faid, I the King's Master Cook am come to receive your Spurs for my Fee; and if you do any thing contrary to the Order of Knighthood (which God forbid) I shall hack your Spurs from your Heels. Nineteenthly, After this, the Knights again conducted him into the Hall, where he fate the first at the Knights Table, and the Knights about him to be ferv'd as the others were: but he was neither to Eat, nor Drink at the Table, nor Spit, nor look about him, upwards or downwards more than a Bride. But one of his Governors was to hold a Handkercher before him. when he was to Spit. And when the King was risen from Table, and gone, he was to be attended by Knights, Musick, Go. to his own Chamber, where they were to take Leave of him, and go to Dinner. Twentiethly, The Company being gone he was difrob'd of his Attire, to be given to the King of Arms, if he were present; and if not, to the other Heralds, if there; other wife to the Minstrels, with a Mark of Silver, if he was a Knight Batchelor; if a Baron double; if an Earl, or of a Superior Rank, double that again. And his Ruffet Night-Cap was given to the Watch, or else a Noble. Twenty first, Then was he cloath'd again with a Blue Robe, the Sleeves whereof to be streight, shaped after the Fashion of a Priest's; and upon his left Shoulder to have a Lace of white Silk, hanging; and he to wear that Lace upon all his Garments, till he had gain'd some Honour and Renown in Arms, and were Register'd as of high Record, as the Nobles, Knights, Esquires, and Heralds of Arms, and were renown'd for some Feats of Arms, as aforePin S Ser

faid; or that some great Prince, or most Noble Lady could cut that Lace from his Shoulder, faying, Sir, We have heard so much of your true Renown concerning your Honour, which you have done in divers Parts, to the great Fame of Chivalry, as to yourfelf, and of him that made you a Knight, that it is meet this Lace be taken from you. Twenty second, After Dinner the Knights of Honour, and Gentlemen, must come to the Knight, and conduct him into the Presence of the King, the Esquires Governors going before him, where he is to fay, Right Noble and Renowned Sir, I do in all that I can give you Thanks, for these Honours, Courtefies, and Bounty, which you have voichfafed to me. And having so said, shall take his Leave of the King. Twenty third, Then are the Esquires Governors to take their Leave of this their Master, saying, Sir, we have according to the King's Command, Tand as we were obliged, done what we can; but if thro' Negligence, we have in ought difpleas'd you; or by any thing we have done amis at this Time, we desire Pardon of you for it. And on the other Side, Sir, as Right is, according to the Custom of the Court, and Ancient Kingdoms, we do require our Robes and Fees, as the King's Esquires, Companions to Batchelors, and other Lords. The Curious may find this more at large in Sir William Dugdale's Antiquities of Warwickshire, page 53: from whence this is taken.

BATON, a Cross Baton, vid. Potent and Baston. BATONS, a Cross of sour Batons in a true Lovers Knot, that is crossing one another interchangeably, which Gibbon in Latin thus expresses. Crux e quatuor bacillis constans, qui alias super alium vicissim, O sulter, pro veri amoris nodi modo interponuntur. That is, crossing one another over and under. Bara in French calls it, Quatre batons passez lun sur l'autre, en sorm de Croix, as also une Croix composé de quatre batons.

does not fully explain the Staves crossing over and under interchangeably. If the Cross consist of four Batons, not interlaced, then may it in Latin be called, Crux e quatuor bacillis constans; and yet is this Cross by Upton called, Crux dupla partita; and this he affirms to be the proper Denomination allowed by

the most knowing Men.

BATTERING-RAMS, much in use among the Antients, before Gunpowder was invented, for battering the Walls of Places they belieg'd. They were large Pieces of Timber with great Iron Horns, like those of a Ram at the End, from which they took their Name. These were slung up to a proportionable height, so that they could swing for-ward and backward, and being so posted near the Walls of the Place, a great Number of Men swung them with all their Strength against those Walls, which being continu'd without Intermission, at length made some Impression, as Cannon Balls do now, tho' the Violence of the Sttokes was much Inferior, however this was effectual where Walls were weak, or else if they were undermin'd. These Rams we sometimes meet with in Coat-Armour. Plate I. Fig. 15.

BATTLE-AXE, was a fort of Weapon, tho' now scarce known, sormerly much us'd in War, having an Axe on the one Side, whence it takes the Name, and a Point on the other, either to cut, or drive into the Bodies of Enemies, as also a Point at the End, tho' not long, so that they could thrust, cleave, and enter by Stroke, of service then when Swords would not do Execution upon Armour, whereas these with their Weight and a strong Arm broke through all. They are frequent enough in

Coar-Armour.

BEAKED, in French Becque, is the Term us'd to express the Beak or Bill of a Bird. When the said Beak and Legs of a Fowl are of a different Tincture from the Body, we say beaked and membered of such a Tincture. Baron renders it in Latin, Rostratus & tibiatus. Chiffletius says, Rostro & cruribus, in Carniola, and Germania. Uredus the same in Polonia, Germania and Brandenburg. Guillim does not use the Term Beaked, but instead of it Armed.

BEAM is the Term us'd to express the main

Horn of a Hart or Buck.

whatsoever, naturally sloathful, heavy and lumpish, but withal as bold and daring as may be. The Female is reckoned still more outrageous than the Male, and said to lick her young ones into Shape, as bringing them forth quite deformed, and to shew her Fury in Defence of her Cubs, the Scripture says of the Lord, That he will meet his Adversaries, as a Bear robbed of her Whelps. Bears and Parts of them are very frequent in Coat-Armour; as the Family of Barnard bears, Argent, a Bear Rampant Sable; and that of Berwyck, Argent, a Bear Head erased Sable.

BEASTS, or their Parts, says Sir John Ferne, in Arms, are borrow'd from the Huns, Hungarians, Scythians and Saxons, cruel, and most fierce Nations, who therefore delighted in the bearing of Beasts of like Nature, in their Arms, as Lyons, Bears, Wolves, Hyenes, and such like; which Fashion likewise came into these our Countries, when those Barbarons People over-ran with Conquest the West Part of Europe. Be that as it will, this is no Place to controvert those Matters, especially considering that the common use of Arms was not introduc'd till long after those Inundations of Barbarians; yet it might be easily made appear, that wild Beasts

were born in Banners, and Enfigns of Nations long before that Time. Whosoever first introduc'd them, Savage and Tame Beasts of all Sorts are now us'd in Armory, and in various Postures, as may be seen under the several Terms expressing them; as are also the several Parts of Beasts, as Heads, Feet and Horns. What more relates to them in general see under the Word Animals.

BEATING, or Tapping, is the Term us'd for the

Cry or Noise made by a Hare, and Coney.

BECQUE', vid. Beaked.

BEDDETH, is the Term that expresses where the Roe takes up his Lodging.

BEFFROY, vid. Vair.

BELLING is the Term us'd for the Cry, of Noise made by a Roe.

BELLOWING is the Term us'd for the Cry, or

Noise a Hart makes.

BELLS are the proclaimers of joyful Solemnity, as well as Drums and Trumpets, but not so moveable, their bulk keeping them always affix'd to their proper Mansions, which are the Churches, where they are design'd for the Service of God, by calling the People to it, and are by some suppos'd to have a Virtue to dispel Storms and Tempests, which some attribute to their breaking the Air by their Sound, and others will have it to be inherent to the blessing of them. Be that as it will, Sable a Fess Ermine, between three Bells Argent, is the Coat-Armour, of the Family of Bell, and most likely given them for the Name's Sake.

honourable Ordinaries, containing a third Part of the Field when charg'd, and a fifth when plain. When thus absolutely express'd without any Addition it is always supposed to be the Bend Dexter, but the word Dexter is generally annex'd to prevent

Mistakes,

Mistakes, because there is also a Bend Sinister. This Dexter Bend is form'd by two Lines drawn from the upper Part of the Shield on the Right, to the lower Part on the Left Diagonally or Athwart. It is suppos'd to represent a Shoulder Belt, or a Scarf when worn over the Shoulder. Upton, and 70, de Bado Aureo in Latin give it the Name of Benda, as do several others. Cambden has Area transversa. and Areola transversa, which Mr. Gibbon with good reason disapproves, because Area signifies the Floor. and therefore more properly fignifies the whole Field, and Areola being only a Diminutive of the fame Word, can import nothing of this Nature. Chiffletius and Uredus often use the Word Baltheus. which may pass without any Exception, for if it has been said, and most ancient Heralds do affirm: it represents the Belt, then Baltheus is the proper Word, yet Benda may be allow'd, as a Term of Art, which has the liberty of coining Words in Latin as well as English, which receives this and most other French Terms. and Naturalizes them. tho' otherwise Strangers to our Country. Some there are who in Latin have call'd this Fascia, and Fasce in French, which is utterly improper, those Words fignifying the Fesse, and therefore they cannot be received for a Bend, notwithstanding the Epithets obliqua, or diagonalis be added. Note that Bends may be like other Ordinaries Indented, Ingrail'd, Oc. Plate I. Fig. 16.

A BEND SINISTER is that which comes from the left Side of the Shield to the right, as the Dexter does from the Right to the Left. But this the French in Blazon call une Barre, wherein they quite differ from us, who reckon a Bar the diminutive of the Fesse, and therefore a quite different Ordinary from the Bend. In Latin this may be expressed the same way as the Dexter, with only the distinction finistrum.

finistrum, tho' it must be confess'd, that a Belt croffing from the left Shoulder to the right Side is not natural, which may be the reason why the French have given it a distinct Name. Plate I. Fig. 17.

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IN BEND is when any things born in Arms are placed obliquely, or athwart, from the upper Corner to the opposite lower, as the Bend lies, which Mr. Gibbon in Latin renders, oblique dextrorsum positum, and Chisslet. oblique dextrorsus, & sinestrorsus positum. The French call it en bande for the Dexter, and en

barre for the Sinister.

PER BEND, or party per Bend, in French, Tranche, without any Addition, that single Word denoting the Partition per Bend, and signifies being parted from the upper Corner to the opposite lower by a Diagonal Line, as explain'd above. This Chifflet. in Latin calls oblique bipartitum, and for that we call, party per Saltire, he has oblique dextrorsus & sinifterersus sectum.

A BENDLET is the half of a Bend in Breadth, but extending the whole Length, which the French call Cottice, and our Writers render it in Latin Bandula, who use the Word Cottice otherwise, as may

be seen under it.

BENDY, in French Bendé, is the Field divided into four, six, or more Parts diagonaly, or in the Manner as is said above of the Bend, and varying in Metal and Colour. The general Custom of England is to make an even Number, but in other Countries they regard it not, whether even or odd. Chifflet. terms Bendy of six, Scutum sexies auro & cyano oblique dextrorsus fasciatum; which is not so proper, by reason of the Word Fasciatum appertaining to the Fesse, tho the Difference be express'd by oblique. It is better therefore, with Gibbon, to say, taniatum waterratum. Place 1:79:18.

BEVY is the Term us'd to express a Company, or Number of Roes together.

BEVY-GREASE is the Fat of a Roe.

BEZANTLIER is the Term us'd to express the second Branch of the Horn of a Hart, or Buck, that shoots out from the Beam, or main Horn, being next above the Browantlier.

BEZANTS were the current Coin of Bizantium. (now call'd Constantinople, the Scat of the Turkish Emperor, fince their over-running Greece, &c.) and introduc'd into Coat-Armour (as is generally thought) by those who were at the Holy War; tho' since they are carry'd not only by their Descendants, but to shew the Rife of vertuous Treasurers, Trustees, Customers, Oc. Note, they are ever of Metal, and when blazon'd (according to the Custom of Foreign Heralds) should be expresly said to be Or, or Argent. Chassanaus gives it for a Rule, that when a Field or Charge shall contain above eight Bezants, so plac'd as to fill the same equally on all Points, representing, in a manner, a promiscuous strewing over the whole, that then you should term such Field or Charge Bezanté, i. e. Bezanted, or full of Bezants; for if there were ten, twelve, fifteen, or more (as in the Arms of Zouch-Bridgman, and others I could name) confin'd to any particular Form of Polition, then must the Number and Form be particularly mention'd otherwise it is no Blazon sufficient to instruct the Draught. Thus the Display. The Distionary to it adds as follows: Bezants, or Befants, by these are understood certain round and flat Pieces of Bullion, without Impress, being suppos'd to be the Money of Old Bizantium, now Constantinople, whence they have that Name. Monfieur Baron renders them in Latin, Bizantius nummus; but Sir Goorge Makenzy from Chassaneus, and other Authors, calls them Beaanta; the French say Besant? With us they are always

always said to be of Gold, but Foreigners have them

of Silver also. Plate I. Fig. 19.

BEZANTY, a Cross-Bezanty, that is, a Cross made of those Pieces of Money formerly call'd Bezants, being Pieces of Gold of Constantinople, otherwise call'd Bizantium. This Cross, by Upton, is call'd Crux Talentata, that is, a Cross made of Talents; and therefore he says, the Colour of the Talents is never to be mention'd in Blazon, because they are always suppos'd to be of Gold. The French Heralds call this Cross Besantee, for the Reason above, and from them we have the Name.

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BILLETS, in French Billettes, of which the Di-Hionary to the Difplay fays thus: "These Guillim " would perswade us to be Billet doux; but Trefor "Hera'dique, says, most Authors take them for " Bricks; and accordingly Sir George Makenzy in his " Science of Heraldry, tells us, that many English Fami-" lies settled in France, bear them to denote their Ex-" traction from England, where so much Brick is " made; and, together with Monfieur Baron, and "others, renders them in Latin, Laterculi. Mr. Gib-" bon has Plinthides; from Chiffletius and Uredus in " Brienne, Chasteau-Villain, and Eu; a Term bor-" row'd from their Form." These are the Words of the Dictionary, from those Authors. But Colombiere, inferior to none of them, mentions Briques, or Bricks separately from Billets, and tells us, that the difference between them is, that the Briques are drawn so as to represent their thickness, whereas the Billets have only a flat Superficies, which plainly shows, that the Billets represent no other than Letters, whether of Love or otherwise, or such like folded Papers, the Word importing fo much in French, and therefore it is the Stranger that Trefor Heraldique should make them Bricks, when the

Term has no fuch fignification. As for Mackenzy's Notion of English Families in France bearing them to show their Descent from a Country where much Brick is made, that might as well suit any other Country, and England has never been known in the World, or taken Notice of for making of Bricks; so that the Latin Name of Laterculi is certainly proposterous; that of Plinthides may pass, as implying nothing but the Form. Place I. Fig. 20.

BILLETE, or Billety, the first French, the latter Angliciz'd, signifies that the Escutcheon is all over strew'd with Billets, the Number not ascertain'd, for if it be, then the said Number must be express'd, and their Position, and the Term Billety is not us'd. As to the Latin of it see what is said under

Billets.

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I BIRDS of all Sorts are much us'd in Heraldry, and are according to their feveral Kinds made to represent the Contemplative, and the Active Life; because some of them are tame and familiar among Mankind, as Cocks and Hens, Pigeons, Turkeys, Geefe, Oc. the others which are wild, and of a favage Nature, flying the Company of Men, refembling the Eremites or Anchorites, who withdrew from all human Society, living in the World, as if they did not belong to it, their Thoughts being rais'd above it, and united to God by continual Contemplation. Birds also in general are the Emblem of Liberty, which is what they value above The ancient Pagans were wont to all Things. make Birds the Tokens of the good or ill Success they were like to meet with in their Undertakings, being principally us'd in their Auguries and Divinations taken from their Flight or Eating. They may be also taken for the Hieroglyphick of Expedition, Readiness, Swiftness, and Fear, of which more shall be said in particular under some of the

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principal Sorts that are us'd in Heraldry, where we shall also see their several Postures, and the proper Terms given them. But this is here to be observ'd, that tame Fowl are not so honourable in Coat-Armour as the wild and ravenous, and above all the Eagle, as King, or Queen of all the rest. The Feet of Fowls, fays Heylin, are in some whole, or conjoyned, in others divided. The wholefooted do, in a fort, refemble the Palm of Man's Hand, and are therefore in Latin call'd Palmipedes. Such as the Swan, Goofe, Duck, and for the most Part all River Fowls. But here I hold it necessary, entring in this Discourse, to set down some general Rules or Notes concerning the bearing of Birds or Fowls, that the Reader may know, whether to refort for a Resolution of such Doubts as may arise touching their bearing. Fowls or Birds are of more worthy Bearing in Coat-Armour, than Fishes, because they do more participate of Air and Fire (the two nobleft and highest Elements) than of Water and Earth. All Fowls of whatfoever Kind, must be born in Coat-Armour, as is best fitting the Propriety of their natural Actions, of going, fitting, standing, flying, &c. otherwise such Armory shall be faid to be false, because Art imitates Nature as far as it can. All Birds are muster'd under the Name of Fowls, as under their Genus, or General, and so may seem (after a sort) to be one. Nevertheless, in their Species, or several Kinds, they differ much, touching their particular Qualities; for some of them are Simple, but others Subtile; fome Solitary, some Sociable; some Melodious, some Articulate, fome Docible, fome Dotish and Indocible; some of long continuance, and some only for a few Months lasting. Leigh says, That Birds in an Escurcheon shall be numbred unto them, and if they exceed that Number, then they shall be said to be sans Number. ere

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Number, and shall be so blazon'd. But Chassaneus faith, that they shall be number'd unto sixteen. Concerning the Beaks or Bills, and Feet of Birds. most Armourists finding them to be of a different Colour from the rest of the Body, do term them all generally Membred; but under Reformation of the Skill. I hold, that as there is a difference in the Nobility of Birds, so ought they to have distinct Terms of Blazon; so that all those that are either whole-footed, or have their Feet divided, and yet have no Talons, should be term'd Membred; but the Cock, and also all Brds of Prey, should be termed in Blazon, Armed; forafmuch as Nature has assigned the Cock (being a Bird much addicted to Battle) Spurs, and to the Birds of Prey, sharp and hooked Beaks and Talons, not only for Encounter and Defence, but also to seize upon, gripe, and rend their Prey, and are to them as Teeth and Claws unto Lyons, Tygers, and other fierce Beafts; where the Things are like the Reason is like. It is generally observ'd, that among Fowls of Prey the Female is the noblest and most hardy, which Nature did so provide, because (besides her own Sustenance) the Care of feeding her Young doth especially lie on the Female, and therefore if the should be timorous, or cowardly, she would not be able to provide Food for herself and them. Such Fowls (faith Upton) as either in respect of their Uniformity do never change Colour naturally, or by Nature are diverfly colour'd, shall be only nam'd in Blazon, and no mention made of their Colours, but shall be term'd Proper; unless they either in Part, or in Whole, be born of some other Colour than is natural to them. In the blazoning of Fowls much exercis'd in Flight, if their Wings be not display'd, they shall be said to be born close, as, He beareth an Eagle, Falcon, Swallow, &c. close. In short, the meaning of E 3

this Rule is, That whenever you find a Bird in an Action, or Posture, to which Nature doth not, for the most part, incline it, that Posture you must name, otherwise you need not. As in other Creatures, so in Fowls also besides the whole Bearing, the Parts or Members are also usually born in Coat-Armour; as the Heads, Wings, Feathers and Legs; and both couping and crazing are as incident to the Parts of Fowls, as of those Terrestrials.

BLANCH-LYON, the Title or Designation of one of our Pursuivants at Arms; in Latin it may be Armorum servulus, quem a Leone dicunt albo.

BLAZING-STAR. See Comet.

BLAZON, or Blason, is an obsolete Word signifying (as Mr. Nisbet, an ingenious Scotch Author, in his Treatise upon Cadency informs me) the blowing or winding of an Horn, and introduc'd as a Term in Heraldry, from an ancient Custom the Heralds (who were Judges) had of winding an Horn at Justs and Tournaments, when they explain'd and recorded the Atchievements of those Knights Sporters. The Word, through Custom, is now brought to fignify Description; for to Blazon, is to describe the Things born in Arms, as they ought, with their proper Significations and Intendments. The Ancients render'd it by Blasonia, Mounfieur Baron has Nobilium vel Gentilitiorum Scutorum explicatio, and you may fay, Descriptio, seu Recitatio. Dictionary to Guillim's Display.

BLAZONRY the same as Blazon.

BLOOD OF OUR SAVIOUR, (Knights of the Order of the) in Mantua. This Order was first Instituted An. 1608. The Author of it was Duke Vincent Goncaga, when the Marriage was solemniz'd between his Son Francis, and Lady Margaret, Daughter to the Duke of Savoy. It consisted of twenty Knights, whereof the Mansuan Dukes

were Sovereigns; and was allowed by Pope Paul the Fifth. The Collar had Threads of Gold laid on Fire and interwoven with these Words; Domine Probasti. To the Collar were pendent two Angels, supporting three Drops of Blood, and circumscrib'd with; Nihil isto triste recepto. It took this Name, because in St. Andrew's Church in Mantua, are said to be kept as a most precious Relique, certain Drops of our Saviour's Blood, with a Piece of the Sponge.

BLUE-MANTLE, another Title of a Pursuivant at Arms, render'd by John Gibbon Blue-Mantle, (in the Title Page of his Introduction ad Latinam Blazoniam) Armorum Servulus, quem a Mantelio dicunt

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BOATS of several Sorts we find us'd in Heraldry in other Countries, but in ours I know not of

any.

BONNET, The true French Word, become English by Use, is a Cap, of which there are two many Sorts to distinguish them, and several us'd in Heraldry; but the most usual Acceptation of the Word is for a Cap or Bonnet worn within a Coronet.

A BORDER, or Bordure, the first the English, the latter the French Name, of which the Display says thus, The next Ordinary in course, which is the Border, as we and the French Term it, i. e. a Bordure, for as you may observe by the Cut, it borders round, and as it were hems in the Field. The French reckon this the ninth among their twelve honourable Picces; but what is very remarkable, our English Heralds will by no means admit it as such, but only as a Difference, though they do allow of its Diminutive, the Orle, as such. But as both Mackenzy and Nishet have very well observed, they are mistaken, for its an Ordinary, and a printipal

cipal Figure, not only in France and Scotland, but in England too; therefore Guillim, Leigh, and other Writers should have better consulted their Books of Ordinaries before they had writ so positively. Thus in the Display. In the Dictionary to it, is added what follows; Bordure is a French Word fignifying a Border, the Ancients express'd it in Latin by Bordura. Cambden as Mr. Gibbon observes, uses Limbus, in Stuart's Arms. Chiffletius the same in new Burgundia and so Uredus in Crubeck, &c. but in Dreux and Norimberg, he uses Margo, and Instita in Savoy. Monfieur Baron has Margo extimus; but Peacham has Fimbria, which considering its genuin fignification, is the more proper Word. Having given the Words of this Author, I cannot but observe, that Work has many, which I take to be Errors of the Press, as often happens when Writers cannot attend to correct them; for in this Word it is said in the Display, that Border is English and French; and yet in the Dictionary Bordure is given for the French, which is the right; then again as we see above in the Words from the Display, it is faid a Border, i. e. a Border; which plainly shows it to be an Error of the Press, for had the first been a Bordure, all had been proper: Again, as to what is faid of the French, reckoning this the ninth of their twelve honourable Pieces, that may perhaps be a Mistake like the other of Twelve instead of Ten, for Colombiere makes no more honourable Pieces, or Ordinaries. Plate I. Fig. 21.

BORDURED, or Bordered, the latter more agreeable to the English, is that which has a Border above it, as above describ'd, which some in
Latin have call'd Borduratus, Latinizing the French
Term, and others Fimbriatus using the proper Latin
Word. The Bordure, Colembiere says, is the Symbol
of Protection, Favour and Reward, and, as such,

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Kings bestow it on those they have a Value for,

as a fure Defence against their Enemies.

BOTONE', a Cross Botone, terminates at each End in three Buds, Knots or Buttons, resembling in some Measure the three leav'd Grass; on which Account Segoing, in his Tresor Heraldique terms it, Croix tressee. Baron has Globosa crux; and Gibbon, the better to explain the Form, Crucem ad singulas ejus extremitates in stres gemmas vel nodos, pro trisolij specie terminatam. 'Tis the Badge of the Order of St. Maurice; so the Editor of Guillim.

BOULTING is the Term us'd for roufing, or

driving a Coney from its resting Place.

BRACE is the Term us'd to signify a Couple

of Bucks, Foxes or Hares.

BRANCHED is any thing spread into Branches. BRAZED, is a Term I never meet with, but to describe three Cheverons, one clasping another; it comes from the French Word Bras, an Arm, Mens Arms being often folded within one another.

BRETESSE, or des Bastonnades, the French thus term what we call Imbatteled, Counter imbatteled, that is, imbatteled on both sides. In the Latin, Utrimque pinnatus, is very expressive. Dist. to Guil.

BRIDGES have also a Place in Heraldry, which the Bearers may have formerly obtain'd for their Arms, either for having been the Founders of them, for the Benefit of the Publick, or for having perform'd some notable Exploit on a Bridge, like the famous Horatius Cocles, who defended a Bridge at Rome against the Enemy till it was broke down behind him, and then to save himself, leaped into the River, by which means he prevented the taking of the City; for which he might with Justice have born a Bridge on his Escutcheon, but that such Things were not then brought into

into common use. There are many Instances of such Bearings, of which this one may serve here: The Family of Trowbridge of Trowbridge, bears Or, on a Bridge of three Arches in Fess Gules, masoned Sable, the Streams transfluent Proper, a Fane Argent. This seems to have been given to the Bearer thereof, as an Allusion to his Name of Trowbridge, quasi Throwbridge, with respect to the Current and Fall of the Streams passing through the Arches.

BRIMMING is the Term us'd for the Boar

going to couple or ingender.

BRIQUES, or Brick are square as well as the Tablet and Billets, but differ from them in that they show their Thickness, which the others do not.

BRISE', in French is broken, and in their way of Blazon implies an Ordinary that has some Part

of it broken off.

BRISURE is the French Word for what we call Differences, us'd to distinguish between the elder and the younger Families in Coat-Armour; so call'd from Briser, to break, because they seem to break the principal Figure on which they are born. Barron in Latin gives it the Name of Adscititia sectio, and Mackenzy terms them Diminutiones, vel discernicula Armorum. See more of it under the Word Differences.

BROCKET is the Name of the young Stag the

fecond Year.

BROCKET'S SISTER is the Term us'd to express an Hind in the second Year of her Age.

BROKEN is the Term us'd to fignify a Deer

being open'd or cut up.

BRONCHANT is furmounting, or appearing, as Bronchant fur le tout, standing out or showing it-self over all; as when the Escutcheon is seme, or strew'd all over with Fleurs de liz, or the like, and

over them a Beast, or other Things, which seems to cover so many of those Things the Escutcheon is supposed to be strew'd with all over; but that they are hid by that other Bearing which stands before them.

BROOM-FLOWER (Knights of the Order of the) in France. The Holy St. Lewis, King of France, being in the nineteenth Year of his Age put into the Possession of the Government, till then administer'd, in his Minority, by his Mother; and that same Year marrying Margaret, Daughter to Raymund Berengarius at the City of Sens, to honour the Coronation of his Royal Confort, he then and there instituted the Order of the Broom-Flower. This is not the common Broom usually growing in England, but another fort, very frequent in Spain, and those Parts of France adjoining to it, and by the Spaniards call'd Esparte, in French Genest. It grows not so high, nor with so thick a Stalk as ours, and bears a little narrow Leaf; the Flower is vellow, and has a long Husk, and it thrives best. or rather grows no where but on poor barren Ground. The Holy King made choice of this Shrub, as being the Emblem of Humility; and therefore the Motto of the Order was, EXALTAT HUMILES. The Collar of the Order was made up of Broom-Flowers and Husks, artificially represented to the Life in Enamel, intermix'd with Flower de Luzes of Gold. fet in open Lozenges enamell'd white, chain'd together, and at it there hung a Cross-Florence, as the Heralds term it, of Gold. St. Lewis himself was the first that receiv'd the Order at the Hands of Walter, Archbishop of Sens, on the Eve of the Coronation of his Queen. The Knights were a Robe of white Damask, with a Violet-colour Hood, No certain Number of them was determin'd, but it was left at the Will of the Sovereign Kings of France. Very Very little is to be found concerning this Order?

which was not of any long standing.

BROWANTLIER is the Term expressing the first Branch of the Horn of a Hart, or Buck, that shoots out from the Beam, or main Horn, next the Head.

BUCK OF THE FIRST HEAD is the Term to express a Buck in its fifth Year.

BUCK, or Great Buck is the Term us'd to ex-

press the Buck in its fixth Year, and after.

BUCKLER. See Shield.

BUR was a broad Ring of Iron behind the Hand, or the Place made for the Hand on the Spears formerly us'd at Tilting, which Bur was brought to the Rest, when the Tilter charg'd his Spear; serving there to secure it, and make it the more easy.

BUR is the Term us'd to express the round Roll upon each side of the Head of a Stag, or Buck, whence the Horn shoots out, being as it were the

Root of it.

BURELLE', is a French Term, which Colombiere tells us is, what we should call Barry of ten Pieces, and is to be understood in French Blazon, without any Addition to explain it; but if there be more Pieces then the Number must be express'd; and the Pieces in Burelé must be even Numbers, for if there be an odd Number, so that the Field has more Parts than are in the Charge, then those Pieces charg'd on the Field must be mention'd by the Name of Trangles.

BURGONET, a fort of Steel Cap formerly worn by Foot Soldiers in Battle; but why so call'd I do not find, unless it might be from the Burgun-

dians wearing them,

BUSH is the Tayl of a Fox.

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## ABLE'. See Corded:

CABOCHED, or Cabossed, from the French Caboche, signifying, a Head, tho' little us'd now in that Language, but in Heraldry is us'd when Beasts Heads are born without any Part of the Neck, full fac'd. Mr. Gibbon in Latin renders it Cervorum, well Taurorum ora, Harts or Bulls Heads cabossed, to justify which he quotes Chissetius, who has Leoperdorum rostra, or Leopardorum Ora, blazoning the Arms of Stanley, In Scuto Argenteo, Taniam obliquam cyaneam, tribus cervinis oribus impressam aureis; but as this will not do so well where the Horns are of another Tincure, he has Tria cervina capita Argentea (ora obvertentia) quibus cornua sunt aurea in parmanigra, for Cavendish. Dictionary to Guillim.

CABRE, this is a French Term signifying erect.

Monsieur Baron has Chevol cabré, we should say an Horse Saliant, or crected on the hind Feet; in Latin, erectus, or saliens, might serve. Ibid.

CALATRAVA (Knights of the Order of) in Spain. This Order was instituted at Calaurava, a. Town in the Kingdom of Toledo, abandon'd by the Templars, to whom the Defence thereof belong'd, on the Approach of the Moors, and made good by Raymund the Abbat of Pifuria, and the Cisterian Monks, Anno 1157. For the future Preservation and Defence whereof they ordain'd this Order; which in Protess of Time grew to such a Height, that besides eight fair Priories, they enjoy'd in Spain at least fixty

fixty one Towns and Castles. The Knights of it wear for their Habit, a white Robe, with a red Cross upon their Breasts, consirm'd by Pope Alexander the Third, Anno 1164. under the Discipline of the Cistertian Order. Their principal Residence is at Castel Covo, and they are bound by their Order to serve in the Wars against the Insidels; upon which Service they sometimes appear'd in the Field to the Number of three Hundred.

CALF is the Name given to the Young one of

the Stag Kind the first Year, at a sans

CALTRAPS, in French Chausse trapes, whence doubtless the English Word came by Corruption; and yet Mr. Gibbon would have them call'd Gal-traps, because they are Irons so pointed every way, that wheresoever they are thrown down, one Point stands up, intended to lame Horses, when spread in the Way where Troops are to March, but tho' that be their use it is a very odd Fancy to compose the Name of Galling and Traps, when it is very well known to be French. Boswel terms them Murices and Tribuli, but for as much as both those Words to signify other Things, it is requisite to add Instrumenta bellica, for Distinction sake.

CALVARY, a Cross Calvary, so call'd because it resembles the Cross on which our Saviour suffer'd on Mount Calvary, and is always set upon Steps. Leigh blazons it, set on Degrees. Plate 1.

Fig. 22.

CAMELS are somewhat rare in Coat-Armour; as being Strangers to Europe, yet they are wonderful Creatures for enduring Hunger and Thirst, and carrying great Burdens through the Deserts of Asia, and Africk. Asure, a Camel Argent, is born by the Name of Camel, in Allusion to the Name; but this might have been a proper bearing for such as formerly went to the Holy Wars.

CANEL

CANELLE', vid. Invested.

CANTON, is a French Word fignifying a Corner. The Book of St. Albans, Cambden, and Uredus. call it Angulus, and Gibbon thinks Angulus quadratus; dexter and finister, is significant for both our Canton dexter and finister. Uredus he informs us, doth also use, Quadrans Angularis. He himself blazons the Coat of Sutton, Scutum muris Armenia vellere, fimulque quadrante angulari dextro nigro, decoratum: or thus. Scutum Argenteum Pontici muris maculis inter Ainclum. O in dextro Angulo quadrate nigrum. Oc thus. Ad dextram colore Nigro quadrate angulatum. But then taking Quadra to be a better Word than Quadrans, he useth that in his Blazon of Sir Stephen Fox's Arms, viz. Clypeus argenteus, maculis Armenis muris interstinctus, cui imponitur Tignum caruleum, tribus vulpinis Capitibus aureis Collum laceris impreffum, itidemque (ad dextrum Angulum) Quadra cyanea Lilio Gallico decorata. This Figure is one of the nine honourable Ordinaries, and of great Esteem. Diet. to Difp. Plate L. Fig. 23.

by them to express the Position of such Things as are born with a Cross, &c. between, which the Scots for the generality imitate, when we say, a Cross between four Scollaps, &c. they say, De Gueles a la Croix d'Argent, cantonnée de quatre coquilles de mesme. The Book of St. Albans, and Uredus, faith Gibbon, renders it Angulatus, which Baron also hath, and Stipatus. 'Tis my Opinion, Crux inter

quatuor, &c. is as expressive, Ibid.

CAPUCHON is an Hood, and differs from Chapperon, in that it is not open as the other is,

but all clos'd every way.

• CARBUNCLE, or Escarbuncle, one of the precious Stones. The Ancients drew it in the Form represented in Plate I. Fig. 24. Meaning to express

by the Beams or Rays, which Issue from the Cenfer, which is the Stone its transcendent Lustre, Gibbon from Uredus and Chiffletius calls it Carbunculus linearis, by the latter Word meaning those Lines or Rays. a find had starting to the starting to t

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CARDINAL, the Pope being the Sovereign Bishop among all that profess the Roman Catholick Religion, and accordingly having an universal Charge to attend, cannot fo well apply himself to the particular Duties of his own peculiar Diocese, which has been always that of Rome; for this Reason a certain Number of Bishops, Priests, and Deacons have been appointed as his Vicars or Coadjutors. The Bishops exercis'd the Episcopal Function in the District of Rome, instead of the Pope, and had each of them a peculiar Church within the Compass of the Diocele. The Priests were Titular Parsons of the Churches in the City, and had the Cure of Souls, as Curates now have; and the Deacons had Charge of some Churches and Chapels of Devotion, which they held as Deaconries, and were to be affilting to the Pope, when he officiated in Publick. These three Sorts were call'd Cardinati, ot Cardimales, to denote that they were the first or Chief over the reft, and that all the Affairs of the Diocefe were under their Direction: and forafmuch as the Priests and Deacons of some other Cities took upon them the Title of Cardinals, to distinguish themfelves from other Priests and Deacons that were subordinate to them, the Popes ordain'd, that none but those they had chosen should be honour'd with the Title of Cardinals, which has been ffridly observ'd ever since throughout all Italy. In procels of Time those Dignities grew into great Efreem. The Popes began to rely entirely on them, placing them in all Posts of Trust, in Courts, and Congregations, and referring to them the most important

Spiritual and Temporal Affairs, fo that, by degrees, they are arriv'd to be the first of all the Clergy. But that which raises them above Bishops and Patriarchs is the Power they have during the vacancy of the See, their having the Right to chuse a new Pope, and being themselves the Persons on whom that Election falls. These high Prerogatives have gain'd them the Title of Princes of the Church; and as fuch few Princes in Italy contend with them for Precedence, being reckon'd little inferior to crown'd Heads; and for this reason the Popes have thought fit that they should be clad in Scarlet; especially upon publick Occasions. Innocent the Fourth was the first that gave them the Red-Hat. At the Council of Lyons, in the Year 1244, Boniface the Eighth granted leave to the Secular Cardinals to wear the Scarlet Robe, when the Popes began to wear White. Paul the Third gave them the Red-Cap; and lastly, Gregory the Fourteenth allow'd the Religious Cardinals to wear it, but that they should still be cloath'd in the Colour of their Order. The Pope is to be cloath'd in White, to denote, that his Life is to be more pure and unspotted than that of other Christians. Scarlet is the Colour of Kings and Emperors but that Colour was given to Cardinals to put them in Mind that they are always to be ready to fhed their Blood for the true Faith; and therefore they wear Red Garments on common Days, that being the true colour of Blood; and on Days of Sorrow they put on Violet, or Purple, which is more dark and mournful. The Religious Men that are made Cardinals have hitherto kept the Colour of their Order on their Garments, and they are only allow'd the scarlet Hat and Cap to distinguish them from other Prelates. The Number of Cardinals was not always the fame, some pretend that there were only 25 of them during the first Ages,

and that Rome being divided into 25 Parishes, they were the Curates or Pastors of them: But not to go fo far back, it appears that they were along time fix'd at 53, viz. 7 Bishops, 28 Priests, and 18 Deacons; their Employments were as has been faid before. This Number has been much diminish'd when Popes neglected to create new ones in the Place of the deceas'd. Thus when Nicholas the Third was chosen Pope there were but eight Cardinals; and a little before the Death of Alexander the Fourth there were but four: But, on the other hand, in the Pontificate of Pius the Fourth, there This varying in the Number prevail'd with Sixtus Quintus to fix the Number at 70, in Memory of the 70 Elders mention'd in Scripture; and he order'd that there should be 6 Bishops, 50 Priests, and 14 Deacons, which Number has continu'd to this Day. The Bishops have each of them a Church in the Territory of Rome, the Priests have their Titles in the City, and the Deacons their Deaconries within the same. The Jurisdiction of the Cardinal Bishops in the Place where it is seated is truly Episcopal; but they are not oblig'd to Refidence. That of the Cardinal Priests and Deacons is almost Episcopal, but extends no farther than the Church and Sacrifty. They have there an Episcopal Seat under a Canopy, like Bishops, they there solemnly give the People their Bleffing; they have the Collation of Benefices, if the Churches are Collegiate. The Creation of Cardinals is wholly in the Pope; who communicates the same to the other Cardinals, and they give their Approbation. The new created Cardinals that are at Rome, go the same Day to visit the Pope who puts the Red Cap on their Heads, they Knceling, and the Master of the Ceremonies puts on their Rochet, then having taken off the Cap, the new Cardinal kisses

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the Pope's Foot and Hand, and then they rife and the Pope embraces them; after which, when the Pope gives them Audience they fit down and are cover'd. The Red-Hat is afterwards given them in a publick Consistory, on their Knees, and then they go to Church and Te Deum is fung. The Pope performs the Ceremony of shutting their Mouths in a private Confistory, and they are open'd again in the same manner a few Days after These two Ceremonies only denote, that by the first they are to be Silent, and not vote in Confistories and Congregations; and by the latter, that Inhibition is taken off, and that done, he gives each of them a Title of Bishop, Priest, or Deacon, putting a Gold Ring on their fourth Finger, to fignify their being marry'd to the Church. The Cardinals that are absent when chosen have the Cap sent them, and it is fet on their Head by the Sovereign in whose Dominions they refide. As for the Red Hat, and the other Ceremonies, they cannot be perform'd any where but at Rome, for the Hat must be given by the Pope himself, and the Title after the Ceremonies of shutting and opening the Mouth. Thus many Cardinals dye without ever receiving the Red Hat, because they have never been at Rome.

CARMELUS (Knights of the Order of our Lady of Mount) were instituted by Henry the Fourth call'd the Great, King of France, in Honour of the Blessed Virgin Mary, under the Denomination of Mount Carmelus, and incorporated into the Order of Knights of St. Lazarus of Hierusalem, which being much ancienter and sounded in that Holy City will be particularly spoken of in its proper Place. This Order of Mount Carmel consisted of an hundred Gentlemen all French, who were to attend the King's Person in his Wars, and had therefore sufficient Revenues assign'd thems

Pope Paul the Fifth confirm'd it by his Bull in the Year 1607. and granted that the Great Master should have a Pension of 1500 Ducats, or 6000 Livres, and every Knight 500 Ducats, or 2000 Livres, to be levy'd out of the Benefices of France. The Great Master was created by the King's putting about his Neck a Cross of Gold hanging by a Ribbon of Tawny Colour, and then vesting him with the Cloak having the Cross of the Order upon it, and granting him full Power to raise the faid hundred Knights, but not to exceed that Num-The Seal of the Order has on the one fide a Knight arm'd at all Points, and his Horse barded; before him a Shield, and a naked Sword in his Hand. About the Ring are these Words. The Seale of the Military Order of the Bleffed Virgin Mary of Mount Carmelus, and of St. Lazarus of Jerusalem. On the Reverse the Arms of the Great Master, within the Order of St. Michael, and about it, N. Great Master of the Military Order of the Blessed Virgin Mary of Mount Carmelus, and of St. Lazarus of Jerusalem, and the Date of the Year. The Statutes of the Order were, 1. The Residence of the Order to be fix'd at the King's Pleasure. 2. None to be admitted to it but French Gentlemen of four Descents by Father and Mother. 3. The Bleffed Virgin to be Patroness, and her Feast yearly Celebrated on the 16th of July. 4. The Knights to abstain from Flesh all Wednesdays in the Year, and to say the Office of our Lady, or the Rosary. 5. The Knights to wear on the left side of their Cloaks, a Cross anchored of Tawney colour'd Velvet, or Sattin, in an Orle Argent, in the midst whereof, in a Circle, the Image of our Bleffed Lady, incompass'd with Beams of Gold embroider'd. They are to wear about their Necks an anchor'd Cross of Gold, with the Image of our Bleffed Lady enamell'd on both Sides

Sides of it, and hanging at a Tawney colour'd Silk Ribbon. 6. They may marry twice, and no more, whereof once to a Widow of but one Hufband, and they are to vow and observe conjugal Chastity. 7. No Bastards to be admitted into the Order, nor any before eighteen Years of Age, and to receive the Blesied Sacrament before Admittance. 8. Only the Great Master may dispence with some young Gentlemen above feven, to be his Pages. 9. The Knights to fight in Defence of the Catholick Religion, when commanded by the Pope, the King, and the Great Master. 10. The Great Master after having been nominated by the King to procure his Confirmation from the Pope, before he Acts. 11. The most Christian King to have the Nomination of the Great Master.

CASED, is the Term us'd to express the Fleaing

or bowelling of a Hare.

CASQUE, the French Word for an Helmet, in

Latin. Galea.

CASTLES are the Emblems of Grandeur, and Magnificence, because they surpass other Houses in Beauty, Strength, and Magnitude. They also denote Sanctuary and Safety, because they not only secure the Persons and Goods of their Owners, but also their Friends and Neighbours who retire into them to avoid the Perfecution of their Enemies. They are also a Curb to seditious People, and mutinous Towns that are under their Command. Kings and Heralds of Arms have been wont to give Caftles for their Arms to fuch as have reduc'd them by main Force, or been the first that mounted their Walls, either by open Asiault, or by Escalade. They may also be given for Arms to those who have built them, or to one that has defeated or taken Prisoner some Enemy of Note that bore them in his Banners. or Shield. Guillim tells us, That when the Architecture

tecture or Masonry extends itself all over the Field from the one fide of the Escutcheon to the other, then it must be nam'd a Castle. However, there does not appear to be any Necessity that it should touch both the Sides, because that, as he represents it. rather looks like some Part of a Castle than a whole one; it may fuffice that it fills up most of the Field and comes near to the Sides, when it shows more like an entire Structure. All other Particulars belonging to it are to be mention'd, as in the Instance he gives us of the Arms granted by William Cambden. Clarencieux King of Arms, Anno 1602, to John Frear of London, Doctor of Phylick, being Sable, on a Cheveron, between three Dolphins, Argent, three Castles tripple tower'd of the Field. How agreeable to the Rules of Armoury to give a Physician Castles for his Arms, is left to others to judge.

. The CAT is the Emblem of Liberty, because it naturally hates to be shut up, and uses all Endeavours to break out, and therefore the ancient Alans, Burgundians, Suevians, bore a Cat in their Banners, to show that they could not endure Servitude. This Beast is also very bold, daring and cruel to its Enemies, and never gives over till it destroys them, if possible. It is also watchful, dexterous, swift, pliable, and has such good Nerves, that if it falls from a Place never so high it still lights upon its Feet; and therefore may denote those who have fo much Forefight, that whatfoever befals them they are still upon their Guard. Argent, three Cats in Pale Sable is the Coat of the Family of Keat of Devonfire. Cats are always to show both their Eyes, and both their Ears, that is, to be full-faced, and not to show only one side of it.

CENTAUR is an imaginary Creature, half Man and half Horse, being a Poetical Fiction, or rather proceeding from the Mistake of those People who

first saw a Man on Horseback, and not knowing the Use of Horses, thought they had both been one Animal, of which bearing, the mention'd in general by Heralds, I do not find any particular

Instance.

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CERCELEE, a Cross-Cercelee, is a Cross that opening at the Ends turns round both ways. This the late Editor of Guillim fays, Leigh calls Sarcele, and it is to be believ'd he means the same, but the Crosses represented by those two Authors differ very much, for that the first of them gives, turns quite round in a Ring, whereas that in Leigh turns but a little way, like the Flooks of an Anchor. Colombiere calls this Croix reffercellee, and in his Draught plainly distinguishes between it and the cross anchor'd, which, as has been faid, has but a little rounding, whereas this we speak of turns quite round. This Crofs Cercelee or ressercelee, Upon in French calls recerceller, and in Latin he gives it the Name of Crux inverta, because, says he, they turn every Way like a Ram's Horn, which shows the turning to be much more than that of the Flook of an Anchor. What reason the Editor of Guillim might have to blazon the Coat of Monceux from Gibbon, Gules a Cross cercelée, when that Authors Words are, In folo rubro crux anchorata aurea, I know not: for without doubt the Crofs anchored, and the Crofs cercelee are different, as is shown above out of Colombiere, and for the more Distinction, besides representing them severally, he says, the Cross reffercelee, was the Bearing of Marcilly, once Marshal of France, and the Cross ancrée or anchor'd of feveral others whom he there Names. Of this Notice is also taken under the Word anchor'd, But it is necessary to repeat it, to prevent the confounding of these two Terms, for it is proposterous to repre

How it has and to make them Synonimus in the Description.

CERCLE, a French Term, in English, within a Circle, or Diadem, or having a Diadem. In Latin

Diadematus.

CHAPPE', this, according to the true fignification of the Word fignifies cloak'd, from Chappe a Cloak, and as Colombiere represents it, is no other than dividing the Chief, by Lines drawn from the Center of the upper Edge to the Angles below, into three Parts, the Sections on the Sides being of a different Metal, or Colour from the rest, Mackenzy calls it a Chief party per Bend Dexter or

Sinister, or both. Plate I. Fig. 26.

• CHAPPEAU, fays the Dictionary to Guillim, is the common French Word for a Cap or Hat; but here it is taken for an Ancient Cap of Dignity worn by Dukes, being Scarlet colour'd Velvet on the outfide, and lin'd with a Fur; of late frequently to be met above an Helmet, instead of a Wreath under Gentlemens Crests. But formerly they were rarely to be found the Right of private Families, among whom they became so frequent, together with Ducal Coronets by the Grants of Robert Cock, Esq; Clerencieux, and others since him; but by his in particular. Thus that Author. But I do not find this Ducal Cap in any other call'd Chappeau, except in the Difplay, where it is more properly also call'd a Cap of Dignity; and Colombiere calls all forts of fuch Caps Bonnets, and gives the Name of Chapeau to that which we properly call a Hat, and to a Cap or Bonnet.

CHAPERONNE, an old French Word, signifying an Hood, whence, by Way of Figure, call'd Metonymia Subjecti, it is become the Name of those little Shields, containing Death's Heads, and other Funeral Devices; plac'd upon the Foreheads of the

Hofes

Horses, that draw Hearses at Pompous Funerals vulgarly now call'd, by Corruption Chaperoons, or Shafferoons, because these Devices were anciently fastned to the Chaperonnes, those Horses us'd to wear with their other Coverings of Estate, just as Arms are become the Name to the ancient Devices painted upon Arms, that is Shields, &c. So the Dictionary to Guillim. Colombiere represents those he calls Chaperonnes like Hoods to cover the Head, such as Friers wear; with as much hanging down as covers the Shoulders and part of the Arms closid every Way.

the Chaperonne be represented as above, is only as the upper Part of the same, that is, the Part for the Head, only a little turning off below, which Baron in Latin renders Calyptratus, from Calyptra, an Hood, or Veil. See a Chief Chapperonne, Plate

II. Fig. 1.

Section.

CHAPLET. See Crown.

CHAPOURNET, the French Word for a little Hood.

CHARGE signifies the Figures represented on the Escutcheon, by which the Bearers are distinguished from one another; and as is said in speaking of the Plain Shield, too many Charges are not accounted as honourable as sewer. So charged signifies bearing some Figure, the Term, as most others, taken from the French, who call it Chargé, Uredus in Latin gives it the Terms of Impressus, Exaratus, and Onustus. Chissetius has Impressus, Exaratus, and Adpictus, as also Inscriptus. Baron has, Impressus and ferens; Cambden, Scutum oneratum, And Gibbon very well says, it may be express d, Scutum insignitum, seu decoratum. Thus the Latin varies.

CHARGED, a Shield carrying some Impress, or Figure, is said to be charg'd therewith. Chiffletins

and

and Uredus use the Adjectives impressus and exarating in many places. Uredus hath also Onustus, and Chissetius, Adpictus, which makes it applicable indeed to the Thing born, but not to the Field; and then Inscriptus, which he uses in both Senses. Monsieur Baron hath Impressus and Ferens. Cambden hath Scutum ornatum; and, as Mr. Gibbon observes, you may also say, Scutum insignitum, seu decoratum. The

French fay Charge. Diet, to Guillim.

CHAUSSE' in common Signification is Shod, and in Blazon denotes a Section in Base, the Line it is form'd by proceeding from the extremity of the Base, and ascending to the Side of the Escutheon, which it meets about the Fesse Point. Male II This Chause, that is, Shod, as if a Chief had Shoes, the same being a Division made in it by Lines drawn from the center of the lower Line of the Chief to the middle Part of the Sides thereof, and therefore representing Shoes, as Emmanche is said to

represent Sleeves.

CHECKY, in French, Eschiquette, is what we call Checker'd, or in Checkers, too well known to need any Description. Upton in Latin calls this Scaccatum, which Gibbon would rather have to be Scatviatum; others are rather for Teffelatum; Monsieur Baron has Quadris contextum, or made up of Squares, which is the most familiar Expression, the Scaceatum and Teffelatum look more like proper Terms of Art. Colombiere speaking of the Cheeker fays thus: "This " Figure is one of the most noble and most ancient "that are us'd in Armoury, and ought to be given "to none but valiant Warriors in token of their "Nobility; for the Chefs Bond represents a Field " of Battle, and the Pawns and Men plac'd on both " fides represent the Soldiers of the two Armies, "that move, attack, advance, or retire, according " to the Will of the two Gamesters, who are the "Gene-

Generals. This Figure is always compos'd of " Metal and Colour, and some Authors would have " it reckon'd among the feveral forts of Furs, be-"cause formerly there were some Furs worn in "Checkers: But I, who am for no Innovations. " am not of that Opinion, because it would be end-" less should we admit of all the Varieties that Fur-" riers are pleas'd to invent. When all the Efeur-"cheon is checker'd, it ought generally to be of fix "Ranges, but there is no need in blazoning to ex-" press the same; only it must be observ'd, to begin " to blazon by the first Square, which is in chief " on the Dexter Side; fo that if that be Or, and the Somer Gules, we must say, that House or Family bear Checky Or and Gules, and so of others. And " when all the Shield is not checker'd, but only " the Chief, a Bend, a Cross, a Chevron, Oc. then it is requisite to mention the Number of Ranges; " as also if there be less than six Ranges in the " whole Shield the Number ought also to be taken " notice of." Thus Colombiere distinguishes in this Case, and his Account scems very Judicious, and is different from what we find said of the French, concerning this Particular in the Dictionary at the end of Guillim; for this neither makes it necessary at all times to express the Number of Ranges, nor leaves it at Liberty never to mention them; either of which might occasion Confusion, either by making more or fewer Ranges than properly belong to the Bearer. Plate II. Fig. 3.

CHEF, the French Word for a Chief, which we

have form'd by Corruption. See Chief.

CHESSE-ROOK; the Latin Term for this is, Alvei lusorii latrunculus, or Lus rins latrunculus. Argent three Chesse-Rooks, two, one, Sable. Tres luforii latruncali, duo, unus, coloris nigri, Scuto Argenteo adpicti : 10/19

adpieti; or thus, In Parma Argenteaternos abvei lusoris

CHEVALIER is generally taken for a Knight, but in Heraldry it also signifies any Horseman arm'd at all Points; by the Romans call'd Catapbrachi Equites, now out of use, and only to be seen in Coat-Armour.

we call Streaming, that is, the Stream of Light darting from a Comet, or Blazing-Star, vulgarly

call'd the Beard.

A CHEVRON, call'd by the fame Name in French, from whom we had it, and is thus describ'd by Guillim: "A Gheuron is an Ordinary form'd of a twofold Line Spirewife, or Pyramidical, the Foundation being in the dexter and finister Base Points of the Escutcheon, and the acute Point of the Spire near to the top of the Escutcheon. This Ordinary is resembled to a Pair of Barge Couples, or Rafters, " fuch as Carpenters do fet on the highest Part of the House, for bearing the Roof thereof, and betokeneth the atchieving of some Business of Moment, or the finishing of some chargeable or memorable Work. This was anciently the Form of " bearing the Chevron, as appeareth by many Seals and Monuments yet extant, and is most agreeable to Reason, that as it represented the Roof of a House, (the' I am not ignorant that Leigh faith, it was in old Times the Attire for the Heads of Women Priests) so accordingly it should be ex-"tended to the highest Part of the Escutcheon, tho " far different is the Bearing thereof in these Days. A Chevron is a common French Word fignifying a " Couple ; by Vitruvius, Capriolm; by the Latins, " faith Mackenzy, now it is call'd Tignum, or Cantherins; by the Italian, Capriolo, and Caviletto, and is given by Heralds to fuch as have supported their

their Prince, Country, or Family. The French place one, three, four, or five Cheurons at bleafure in one Field; and in this, as in many other Things, faith Mackenzy, the Scots follow them; and cer-" tainly this is as proper as their faying three Pales. " three Bends, and the like. The Content of the "Chevron is the fifth Part of the Field, according to " Leigh. But Chassanens reckon'd the same among " those Ordinaries that do occupy the third Part of You may have two Chevrons in one the Field. "Field, (saith Leigh) but not above; and if they " exceed that Number, then shall you call them "Chevron-ways. But I suppose they might be term'd " much better Chevronels; that is to fay, minute or " small Chevrous; for so is their Blazon more cer-" tain. The Chevron is diversly born, as well in re-" spect of the divers Locations, as of the Form va-"riable thereof; for sometimes it is born on Chief, " otherwhiles on Base; sometimes Enarched, some-"times Reversed, sometimes Fretted, &c. the Display. Upton calls the Chevron, Signum Capisale : The same is us'd by Jo. de Bado Aureo. Spelman in his Aspilogia calls it Fastigium, and so several others give it several Names. Cambden uses Chevernus ut vocitant, that is, as they call it, to denote that he does not take it for good Lavin, but uses it as a fram'd Word. Chissletius, Baron, &c. have Cantherius and Tignum, which Gibbon approves of. Plate II. Fig. 4. · Per-CHEVRON, or Party per Chewron, is when

Per-CHEVRON, or Party per Chevron, is when the Field is divided by only two single Lines, rising from the two Base Points, and meeting in a Point ahove, as the Chevron does. Spelman in his Aspile-gia uses the Term Sellio sastigiata, for that which he says the French use, Party per Chevron. Others have us'd, Partitum ad modum signi capitalis, and Bi-

partium ad modum Tigni, or Cantherii.

CHEVRO-

CHEVRONEL is the Diminutive of Chevron, and as such contains only one half of the Chevron.

CHEVRONNE', or Chevronny, according to the way of Anglicizing it, fignifie the parting of the Shield several times Chevronwise. Baron expresses it in Latin, Cantheriatus, of so many Pieces: And Gibbon, for Chevronne of six, Gules and Argent has, Sex tigna miniata & argentea, or thus, Clypeum in senas equales coccineas vicissim & argenteas (pro tignorum modo) delineatum partes. Plate II. Fig. 5.

• A CHIEF, in French, Chef, is that which takes up all the upper Part of the Escutcheon, from Side to Side, and represents a Man's Head, and the Ornaments us'd on it by both Ancients and Moderns. It is to take up just the third Part of the Escurcheon, as all other honourable Ordinaries do, especially if they are alone on the Shield; but if there be several of them, they must then be lessen'd in Proportion to their Number, and the same when they are canton'd, attended and border'd upon by fome other Figures, then the Painter and the Engraver may be allow'd to bring them into a smaller compass, to the End that all that is represented about the Ordinaries may appear with some Proportion and Symmetry. Chiefs are very much vary'd, for they may be convert, foustenu, crenellé, surmonié, alaifé, remply, dentellé, engresté, canellé, danché, nebute, fleurdelizée, fleuronné, vair, echiquetté, lozangé, burele, patté, frette, gironné, chaperonné, chappé, mantellé, enmanché, chaussé, vestu, ou revestu. See these particular Words. Plate II. Fig. 6.

• IN CHIEF, by this we understand any thing born in the Chief Part, or Top of the Escutcheon. The Ancients us'd in Capite, but in summo is bet-

ter, I think. Dist. to Guil.

CHIMERA is an imaginary Monster invented by the Poets, and represented by them as having the Face of a beautiful Maiden, the two fore Legs and the Main like a Lyon, the Body like a Goat, the hinder Legs like a Grifon, and the Tail like a Serpent or Dragon turn'd in a Ring and standing upright. These several Shapes are said to have as many Significations, which need not be here insisted on, as not much to our Purpose, the bearing of it in Coat-Armour being very rare, the mention'd in Books of Heraldry.

COMBAT. See Duel.

CHRIST (Knights of the Order of) in Portugal. This Order was instituted by Denys King of Portugal, who conferred on them all the Lands and Poflessions of the exautorated Templars, confirmed by Pope John the 22d Anno 1231. The Robe is a Black Cassock under a White Surcoat, over which a Red Cross, streaked in the midst with a White Line: Their Duty to expel the Moors out of Betica, the next Neighbour to Portugal. To which Crown they have added many gallant Countries in Afia, Africk, and Brafil, and so improved their own Estates, that all the Isles in the Atlantick do belong to them; besides the Rents of the Mine of St. George in Guinea, amounting to 100000 Ducats of yearly Income. Their whole Revenue at present is computed at 500000 Ducats, divided into 500 Commendaries.

CHRISTIAN-CHARITY (Knights of the Order of) in France, instituted by King Henry the Third, that of the Holy Ghost being for Princes, and other Great Men, and this for the Maintenance of maim'd Officers and Soldiers, who had serv'd well in the Wars, for which Reason he gave it the Title of Christian-Charity, and assign'd it Revenues for the support of those Knights, drawn from all the Hospitals in the Kingdom. These Knights were to wear on the left side of their Cloaths.

Cloaths, an anchor'd Cross embroider'd on White Taffety or Sattin, with a Bordure of Blue Silk about it, and in the Middle of the faid Crofs, a Lozenge of Sky Colour, charg'd with a Flower-de-luce Or, embroider'd on it. About the Cross was a Circle, with an Inscription embroider'd with Gold, to express the Meaning of the Order, the Words were these, For having ferv'd faithfully. King Henry the Third was hindred from perfecting this good Work by the Bloody Rebellion, call'd the Holy League; but King Henry the Fourth his Successor, so thoroughly establish'd it; that Men who had serv'd well had the means of ending their Days in Peace; and above Want, instituting a Chamber of Justice of the Marshals and Colonels of France to have the Charge of this Foundation. This Order is now extinct, the late King Lewis the Fourteenth having made a most Noble Provision for maim'd and decay'd Soldiers, in that wonderful Hospital call'd Les Invalides, the most glorious Structure of that Kind in the Universe.

CKRYSTAL, that bright fort of Rock well known to all Men, is in blazoning by precious Stones fometimes allow'd a Place among them, tho' it is not properly one, and is us'd instead of Argent, or Silver; yet others instead of it use Pearl, and that most frequently. Its Virtues, and Significations being all imaginary do not deserve to have

a Place here.

CIMIER, is a French Term, rarely or never us'd by English Heralds, and render'd in Latin by Mons. Baron, Accessio scuti coronaria. See Crest.

CINQUEFOILS, or five-leav'd Grass are more frequently met with than Quatrefoils, tho' not so common as Trefoils in Heraldry: Of which one Instance for all, is in the Family of Seabright, of Blacksbal, in the County of Warwick, who bears,

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Argent, three Cinquefoils, Sable. See Five-leav'd Grass.

• CIVICK-CROWN, or Gar'and was given to a brave Soldier who had say'd the Life of a Fellow Citizen, or rescu'd him after being taken Prisoner by the Enemy, exposing himself, to save another; and this was only made of Oaken-leaves with the Acorns, if they could be so had; because that Tree was dedicated to Jove, who was reckon'd the Protector of Cities and their Inhabitants. Plate IL Fig. 7.

CLARICORDS. See Rests.

CLARINE' is a Term by which French Heralds express a Collar of Bells round the Neck of any Beast, &c. Vache clarine d'Azure. We should say, A Cow gorg'd with a Collar of Bells, Azure. Mons. Baron useth Cymbalatus and Claviculatus.

CLARIONS. See Relts.

CLECHEE', a Cross-Clechée is spreading from the Center towards the Extremities which are very wide, and then end in an Angle in the middle of the Extremity, by Lines drawn from the two Points that make the Breadth, till they come to join as represented Plate II. Fig. 8. Our Heralds take little notice of this Cross, but Colombiere says it is born voided, and Pomettée by the City of Toulouze, and therefore call'd Croix de Toulouze; and that it is and the Coat of the Boterels in Britany. The Di-Etionary to Guillim's Difplay Says Cleche is French Term fignifying any Ordinary pierced throughout, that is, when the whole Figure is so perforated, as that the chief Substance is lost, and nothing visible but the very Edges. But this being contrary to Colombiere must be a Mistake, for he says Clechée is as above describ'd, and in the Instance he shows, calls the voiding Vuide; and according to him it is here represented, Plate II. Fig. 8.

CHICKETTING, is the Term us'd for the Fox

going to couple or ingender.

CLOSE, is a the Term borrow'd from the French Word Clos, which signifies any thing clos'd, or inclos'd, and by us us'd to signify the close bearing of such Birds Wings as are generally addicted to Flight, as an Eagle, Falcon, Swallow, &c. But we do not say thus of the Peacock, Dunghil-Cock, &c. whose Action it generally is, that being understood, in Latin it may be render'd Falco alis depositis, demissis, contractis, &c. It is us'd also for Horse Barnacles, or Bits, when they are not extended (as they are usually carry'd) as a Barnacle close, Pastomis dausa, sive contracta; and for the Bearing of an Helmet, with the Vizor down, Galea clausa, or a close Helmet.

CLOSET is the Diminutive, or half of the Bar. . The COCK is the Emblem of Strife, of Quarrels, of Haughtiness, and of Victory; because he rather chooses to die than to yield, for which Reafon Aristophanes calls him the Bird of Mars, and the Dardanians to express, that they did not shun giving Battle, caus'd two Cocks fighting to be stamp'd upon their Coin. The Gauls took the Cock for their first Standard, and wore it on their Helmets for a Crest. The Ancients dedicated the Cock to Apollo, because he gives Notice of his Approach, and of the break of Day. He was also dedicated to Mercury, as being the Emblem of Watchfulnels, his crowing fummoning us to attend our Business. This Bird is generally placed on the Tops of Steeples, and call'd the Weather-Cock, to denote to Prelates that they are to watch over their Flocks. Of the Cock, Guillim fays as follows: " As fome account the Eagle the Queen, and the Swallow or Wagtale the Lady, fo may I term this the Knight among Birds, being both of noble Courage, and also prepar'd evermore to

"the Battle, having his Comb for a Helmer, his "sharp and hooked Bill for a Faulchion to slash and wound his Enemy; and as a compleat Soldier armed Cap-a-pe, he has his Legs arm'd with "Spurs, giving Example to the valiant Soldier to expel Danger by Fight, and not by Flight. The Cock croweth when he is Victor, and giveth a Testimony of his Conquest. If he be vanquished he shunneth the Light and Society of Men. Of all Birds this may be best said in Blazon to be arm'd, that is, thus surnish'd and prepar'd to the Encounter. He is the Herald of the Day, and the Sentinel of the Night for his Vigilancy. Cocks are born in Goat-Armour by many Families both in England, and other Parts.

COEUR, party en Cœur, signisses a short Line of Partition in Pale in the Center of the Escutcheon, which extends but a little way, much short of Top and Bottom, and is there met by other Lines, which form an irregular Partition of the Escutcheon.

Plate II. Fig. 9.

COGNICANZE. See Crest.

COLLERED, is wearing a Collar, as a Dog col-

fered, Oc.

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COLOUR, the Colours us'd in Heraldry are generally Red, Blue, Black, Green, and Purple, call'd in this Science Gules, Azure, Vert, or Sinople and Purpure; Tenne, or Tawney and Sanguin sometimes but not common; and as for Yellow and White, call'd Or and Argent, they are Metals and not Colours. See each of them under their particular Names. The said Metals and Colours are sometimes express'd in Blazon by Planets, or Stars, and by precious Stones, thus: Or, in blazoning by Planets, is call'd Sol, Argent Luna, Gules Mars, Azure Jupiter, Sable Saturn, Vert Venus, Purpure Mercury, Tenne the Dragon's Head, and Sanguin

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the Dragon's Tail. In precious Stones, Or is call'd Topaz, Argent Pearl, Gules Ruby, Azure Saphire Sable Diamant, Vert Emeraud, Purpure Amethist, Tenne Hyaccinth, and Sanguin Sardonix. It is a general and fundamental Rule in Blazon, not to place Colour upon Colour, nor Metal upon Metal; that is, if the Field be of a Metal, the Bearing must be of a Colour; and on the contrary, if the Field be of a Colour the Bearing must be of a Metal. The Arms of Jerufalem are one fingular Exception from this general Rule, being Argent a Cross Potencee Or, between four Croslets of the Same; which Arms were given to Godfrey of Bologn, as a most singular Memorial of that glorious Enterprize of conquering Gerusalem; but this is not to be imitated. Two Exceptions there are allow'd in common Use, viz. first, Abatements or Differences, to distinguish the younger from the elder Families, or the Legitimate from the Illegitimate; as Labels, Crescents, Batons, &c. which may be of Colour upon Colour, or Metal upon Metal. Secondly, The Extremities or Dependences of Animals, or other Things the Armoury confifts of, as the Tongues, Claws, Horns, Oc. which may differ from the Colour of the principal Figure, and tho' they be of Colour upon Colour, or Metal upon Metal, will not be false Heraldry; as is declar'd by Colombiere.

comet, or Blazing-Star, says Guissim is not of an orbicular Shape, as other celestial Natures are; but doth protract his Light in Length, like to a Beard, or rather dilate it in the midst, like a hairy Bush; and growing thence Taperwise in the manner of a Fox's Tail, and it doth contract its Substance or Matter from a slimy Exhalation, and hath not his being from the Creation; neither is it number'd among the things Natural, mention'd in the History of Genesis, but is Aliquid pracer naturam,

and yet placed with the heavenly Bodies, because they seem to us to be of that Kind. They are supposed to prognosticate dreadful and horrible Events of Things to come. Thus he, according to the universally receiv dopinion of them, the others will have them to be as much Stars as any other; only to draw nearer to us at the Time when they appear, and not to forebode any Accidents whatsoever; which Controversy does not belong to this Place. They appear to be born in Coat-Armour, of which the aforesaid Author gives us an Instance, thus, Azure, a Comet, or Blazing Star streaming in Bend Or, by the Name of Cartwright; which he also Blazons Proper, instead of Or. Plate H. Fig. 10.

COMPARTIMENT'S. See Partitions.

COMPLEMENT, signifies the sull Moon, of which being so born in Armoury I find no Instance, and yet this Term is appropriated to it, the neither English nor French have any such Bearing, as

there is good Reason to believe.

COMPONE, alias Gobony. Chiiffletius in Burgundy, for a Bordure Componé, has Limbus ex Argento & coccino angularibus compositus. Uredus follows him; but Mr. Gibbon thinks it better to say, Ductu simplici vel singulari e talibus coloribus tesselatum, & quadrangulatum; or as Chiffletius in Carniola says, Tesselarum argenti & minij ductu areolatum. Mons. Baron hath Compositus, and Gibbon doth not find Fault with it, but that he doth not think angularibus, when joyned therewith, sufficiently expressive. Diet. to Guil. Place II. Fig. 11.

CONFRONTE' is facing, or fronting one ano-

ther

CONTOURNE', signifies a Beast standing or running with its Face to the Sinister Side of the Escutcheon, they being always supposed to look to

the Right, if not otherwise express'd. Plate II.

CONTRE-COMPONE', as the French fay, or as we often fay, Counter-compony, is when the Figure is compounded of two Panes, as in Plate II. Fig. 13. It may be express'd in the same manner as componé before mention'd, with the Addition of

duplici.

CONTRE-CHANG'D, or, (as most commonly written) Counter-chang'd, denotes when any Field or Charge is divided, or parted by any Line, or Lines of Partition, confisting all interchangeably of the same Tinctures. The Book of St. Albans useth (faith Gibbon) de dictis coloribus transmutatum, and as he observes, we may say, Ex eisdem coloribus vici sim commutatum. Which Adjective also Cambden useth in the Arms of Alfreton; and thus he gives us the Arms of Calvert, Sex palos Aureos & atros cum balteo humerali, in totidem Tessellas, (e diEtis coloribus subalternatim commutatis) subdiviso, i.e. Paly of fix Or and Sable, a Bend counter-chang'd. But as it is Paly of fix, not fix Pales, I should rather approve of, Scutum de Argento & Atro ad modum Pali in fex partes divifum, & ornatum cum Baltheo humerali, in totidem Tessallas (e dietis Coloribus subalternatim commutatis) subdiviso. Dict. to Guil. Plate II. Fig. 14.

· CONTREBANDE, this is entirely a French Term, and us'd by them to express, what we call Bendy of fix per Bend finister counter-chang'd. Baron gives us the Coat of Gontin, viz. Contrebande de Sable, and Argent de quatorze pieces, that is, of fourteen Pieces, counting the feveral Areas or Panes into which the Field is divided, a Method never to

be met with in our Practice. Ibid.

CONTREBARRE', by Baron, Contravittatus, the same as our Bendy Sinister per Bend counterchang'd,

chang'd, as in the Coat of Melec, viz. Contrebarre

d'Azure, & d'Or de quatorze pieces. Ibid.

cantheriatus, signifies a Shield, as we say, Chevronny, and parted by some Line of Partition, but to
say what Line (having never met with the Bearing
to my Remembrance) I am at a loss.

as the Word imports, being a Black Field with white Spots, whereas Ermine is a White Field with Black Spots. Some of our Writers have call'd this Ermines, but for what Reason cannot be found.

Plate II. Fig. 15.

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denotes the Escutcheon after being quarter'd to have that Quarter again divided into two, so that there are eight Quarters, if we may so call them, or so many Divisions. In Latin, Contraquadripartitus.

contrafactatis; is by the French Heralds understood to fignify what we call Barry per pale counter-chang d; but then they always specify the Number of Panes into which the Field is divided, as in the Coat of Jurou, set forth in the same Author, viz. Contreface d'Or, & de Geules de huit Pieces.

contrepalle, as palle contrepalle, is when the Escutcheon is divided into twelve Pales parted per Fesse, the two Colours being counter-chang'd, so that the upper are of one Colour, or Metal, and

the lower of another.

CONTREPOTENCE', or Potent counterpotent, as generally express'd in English, and is reckoned a Fur, as well as Vair, and Ermin, but compos'd of such Pieces as represent the Tops of Crutches, call'd in French Potences, and in old English Potents. Leigh and others after him have given it the Name

of Vary cuppe and Vary tassy, as also of Meirre, all of them Words without any Signification, or Authority; the French using Potence contrepotence, which Uredus in Latin renders Patibulatum, as, ex hoc & illo colore patibulatum, and Baron in his Art Heraldique has contrapatibulatum; all which are proper and

fignificative Expressions. Plate II. Fig. 16.

CONTREPOINTE, is when two Chevrons in one Escutcheon meet in the Points, the one rising as usual from the Base, and the other inverted falling from the Chief, so that they are counter, or opposite to one another in the Points. They may be also counterpointed the other Way, that is, when they are sounded upon the sides of the Shield, and the Points meet that way, which the French call Contrepoints on Fasce, or Counterpointed in Fesse. CONTREVAIRE. This Sort of Fur I never met with among English Writers, but the French have it, as in the Coat of du Bois, set forth by Mons. Baron. Dick to Guil.

CORDED, a Cross corded, says the Editor of Guillim, according to Leigh, and Trophee d'Armes. The Book of St. Albans hath Crux cordata de Argento; but Gibbon thinks it had been better express'd, Crux fune albo, in varios a summo ad imune gyros versata, circumvincta; else a Man might suppole it but once ty'd about. Thus he. But with Submission I think the Case is quite mistaken, for this is not a Cross Wound, or wrench'd about with Cords, but a Cross made of two Pieces of Cord, as Upton expresses it in these Words. Among other Crosses there is one that is call'd a Cross-corded, and it is so called because made of Cords. The which Cross I lately saw in the Arms of a certain Gentleman, who actually had a Grandfather that was a Rope-Maker; as the Gentleman himself told it to me, and he bore for his Arms, De Rubeo, cum una Cruce plana Cordata de Argento. In French thus, Il port de gowlez ung croiz playn corde That is, he bears Gales, a cross corded Argent. Colombiere indeed has two Crosses of this fort the one he calls Cross Cables, that is, made of two Ends of a Ship's Cable. The other Cordee, which is wound about with Cords, yet so that the Cords do not hide all the Crofs, which shows itfelf in the Intervals between the windings of the Cord. Plate II. Fig. 19.

CORNICHONS, so some French Heralds call the Branches of Stags Horns.

CORONET. See Crown.

COTICE, or Cotife, is the fourth Part of the Bend, and with us feldom if ever born but in Couples, with a Bend between them, whence I suppose they might have receiv'd that Name, from the French Word Cofté, which signifies a Side, they being as it were born upon the fides of the Bend. Chiffletius, Baron, and others, render it in Latin Teniola, that is, a little Bend, or Bendlet, as we fav: for the French do not allow so many Diminutives in their Pieces honorables, as we. Diet. to Guil. · COTICE', This may at first seem to be what we term cotised, but it is not; being the French Method of expressing any Escutcheon divided Bendways into many equal Parts: as in the Coat of Anois, which Baron Blazons, Cotice d' Argent & d' Azure de diz pieces. But where it is divided indeed into but fix, they say Bande de fix, &c. that is Bendy of fix, &c. Diet. to the Display.

COTOYE'. This is the French Method of expressing what we understand by Cottised; for Cotoyé signifying properly any thing accoasted, or sided, doth very well here for the Bend. Monf. Baron renders it in Latin, Utroque latere accinetus. But this Blazon would not fuit the Custom of England, Sen I a

which

which fays only Cortifed, that is, fided, as they mean, or a Bend between two Cottices, which may be render'd more plainly thus, In parma nigra Taniam diagonalem inter Taniolas duas gerit de Argento, or in scuto atro Taniam diagonalem argentean, or duabus taniolis, itidem Argenteis, comitatam. Ibid.

'\*COUCHANT, is lying down, but with his Head lifted up, which distinguishes the Lyon or other Beast so lying from the Dormant. The Family of Breduarden, says Sylvanns Morgan, bear Or, two Lyons couchant Gules; and this he assigns to the Illustrious Hero. The Diet. to Guillim tells us, both these are French Words, the former being the Participle, signifies lying along, or couching; the other any thing couched, or laid along; 'tis understood of a Beast, when so born in Arms. Mons. Baron renders it Jacens; but Mr. Gibbon more properly useth Accubans and Cubans. Plate II. Fig. 21.

COUCHE', denotes any thing lying along, as Chevron couché, is a Chevron lying fideways with the two Ends on one Side of the Shield, which

should properly rest on the Base.

Lyons or other Beasts on the same Escutcheon, the one passing or walking one way, and the other another; so that they look the direct opposite Ways, as is born by the Family of Gleg of Gayton in the County of Cheshire, thus, Sable, two Lyoncels, counterpassant Argent; both collar d Gules. Plate II. Fig. 25.

COUNTERPOTENT. See Contrepotence.

COUNTERQUARTER'D. Sec Comre-escar-

COUPE', thus absolutely us'd without any Addition, according to the French, signifies, that homourable Partition, which we call Party per Fesse, or a Line

Side at right Angles, by some supposed to denote a Belt, by others a Cut received in Battle across the Shield. Upton in Latin expresses this Arma partita ex transverso. Arms parted across. Mons. Barron has for it, Sellum transverse, or horizontaliter bipartitum. See more of this under the Word Party. N: 2:4:2

COUPED, as we have Angliciz'd the French Word coupe, cut, is us'd to express the Head, or any Limb of an Animal cut off from the Trunk smooth, distinguishing it from that which is call'd Erased, that is, forcibly torn off and therefore is ragged and uneven. Couped is also us'd to denote such Crosses, Bars, Bends, Cheverons, &c. as do not touch the Sides of the Escutcheon, but are as it were cut off from them. Mr. Gibbon in Latin uses, a latere disjunctum, and Chissletius has Orani scuti minime pertingens.

COUPLE, the Word particularly applicable to fignify two Rabbits, a Brace being us'd for several

other Beafts.

A COUPLE-CLOSE, containeth the fourth Part of the Chevron, and is not born but by Pairs, except there be a Chevron between them; supposed to be so call'd from its commonly enclosing the Chevron by Couples, and in Latin may be call'd Tigillum, or Cantheriolus. Some fancy it to be the same with the Chevronel; but the Difference here assign'd between them is most generally allow'd.

COURANT, is the French Word fignifying running, in which Sense we use it; Currens will

serve in Latin Blazon. Plate II. Fig. 24.

COURONE', crowned, in Latin, Coronatus, red

COUSU, is the same as Remply, signifying Piece of another Colour or Metal plac'd on the Ordinary, as if it were sew'd on, which the French Word

Word implies. This is generally of Colour upon Colour, or Metal upon Metal, contrary to the general Rule of Heraldry, and therefore this Word is us'd, to distinguish, that the Piece is not properly upon the Field, but in the Nature of a Thing sew'd on. In Latin, Sutus, or Adsutus.

COUVERT, denotes something like a Piece of Hanging, or a Pavillion falling over the Top of a Chief, or other Ordinary, so as not to hide, but

only to be a covering to it.

• CRAMPONNEE and Tourné, a Cross so call'd, has at each End a Cramp, or square Piece coming from it; that from the Arm in Chief towards the Sinister Angle, that from the Arm on that side downwards, that from the Arm in Base towards the Dexter Side, and that from the Dexter Arm

upwards. Plate II. Fig. 25.

CRENELLE', or Imbattled, the former the proper French Term, the latter sometimes us'd by the English, it signifies when any honourable Ordinary is drawn like the Battlements on a Wall to defend Men from the Enemy's Shot, that is, the Wall rising at small Intervals, so as to cover them, and lower at those Intervals, and the use of it taken from such Walls, either for having been the first at mounting, or the chiefest in defending them. The French Word from Cren, a Notch or Interval, the English from its being a Place of Fighting, or Battle. Upton in Latin calls this Imbatallatum, a forg'd Word from the English; but most others term it Pinnatum, and doubtlefs the most proper Expression from Pima, a Battlement. Plate IL Fig. 26.

A CRESCENT, is the Half Moon with the Horns turn'd upwards. The Editor of Guillim fays the French term it Croissant montant; I will not say he may not have seen some French Author that gives

gives it that Epithet, but it is certain that Colombiere, who is inferior to none of that Nation, calls the Crescent with the Horns upwards, Croissant absolutely, and gives the Name of Croissant montant to that which has the Horns towards the Dexter Side of the Escutcheon, and is by us call'd an Incressant. The Crescent is either us'd as an honourable Bearing, or as the Disserence to distinguish between elder and younger Families, this being generally assign'd to the third Son, and to those that

descend from him. Plate II. Fig. 27.

CRESCENT or Half-Moon (Knights of the Order of the) Rene of Anjou Brother and Heir to Lewis the Third King of Naples, in the Year 1464. instituted the Order of the Crescent or Half-Moon, in the City of Angiers. His Motives were, first the Honour of God, then the Support and Defence of the Church, the Encouraging of noble Actions, and the perpetuating of his own Name. The Sovereignty of the Order, he fetled upon himself, and his Heirs, Dukes of Anjou and Kings of Sicily. The Badge, or Device of the Order, was a Crescent of Gold, on which this Word Loz, was enamell'd in Red Letters. It imported, Loz en Crois-Sant, that is, Praise by encreasing. This the Knights wore on the Right Side of their Cloaks, or upper Garments. To this Crescent were fastned as many Tags of Gold, enamell'd with Red, as the Knight that wore it had been present at Battles, Sieges of Towns, and fuch like memorable Actions. Their Habit was a Cloak of Crimfon Velvet, the Mantelet White, the Lining and Caffock of the same. The whole Number of them was thirty fix, including the Sovereign. This, like many more Orders of small Note, was not of any Continuance, and I believe furviv'd not the Founder. for Princes of small Power cannot fix these Honours

To strongly as those of great Might. Besides that, the House of Anjou never had quiet Possession of Naples or Sicily, but were still expell'd as fast as they came in, so that the Order could not subsist when the Crown fail'd upon which it was sounded, and there being many others of better Account, all Men of Merit aim'd at those which had the Support

of greater Sovereigns.

CREST, next to the Mantle (fays Guillim) the cognizance doth arrogate the highest Place, and is feated upon the most eminent Part of the Helmet, but yet so, as that it admitteth an Interposition of Some Escrol, Wreath, Chapeau, Crown, &c. And it is call'd a Cognizance, a cognoscendo, because by them such Persons as do wear them are manifestly known whose Servants they are. They are also tall'd Crests of the Latin Word Crista which signifyeth a Comb or Tuft, such as many Birds have upon their Heads, as the Peacock, Lapwing, Lark, Heathcock, Pheafant, Rustcock, &c. And as those do occupy the highest Part of the Heads of those Fowls, fo do these Cognizances, or Crests hold the most perspicuous Place of the Helmet. Thus Guil-The French Heralds who call them Cimiers inform us, that they were taken from Great Men, and Prime Commanders in former Times wearing on the Top of their Helmets the Figures of Animals, or other Things, according to their Fancies; as well to appear the more formidable to their Enemies, looking to much taller than they were, as to be known by their own Men that they might stick to them in Battle, and rally again about them if dispers'd; and therefore Esquires, who had no notable Command were not permitted to wear fuch on their Helmets, but only a Steel Creft, from which hung down Feathers, or Scrols upon their Armour. As for the Antiquity of them, it appears that

that the ancientest of the Heathen Gods wore them. even before Arms were made of Iron and Steel. Jupiter Ammon bore a Ram's Head for his Crest; Mars that of a Lyon, or a Tiger, casting out Fire at his Mouth and Nostrils, and so of the rest. To descend lower, Alexander the Great, wore for his Crest a Ram's Head, to inculcate that he was the Son of Jupiter Ammon. Julius Casar sometimes bore for his Crest a Star, to denote that he was descended from Venus, and sometimes the Head of a Bull, or of an Elephant with his Trunk, and sometimes the She Wolf that suckled Romulus and The Christians in their first Religious Wars were wont to wear a Cross darting forth Rays for their Crest, as well as on their Shields and Banner, as Prudentius informs us, in these Words,

Scripferat, ardebat summis crux addita Christis.

Thus we see that Crests are deriv'd from the Remotest Antiquity, tho' now not us'd in War, Armour being laid aside, but in Coat-Armour they Still continue. Those former Crests were made either of Leather stifned, or of Pastboard, Painted, and Varnish'd, to be proof against the Rain; but fometimes they had them of thin Iron or Wood, tho' not so much us'd because of the Weight. They stood on the Top of the Helmet, fronting forward, made fast with three Thongs of Leather, and that only in Battles, at General Musters and Tournaments, where those Great Men desir'd to be known, and to fignalize themselves; and it being requisite that they should all bear different Things to be known by, that great Variety among fuch a Number of Commanders was very agreable. Generally those Crefts were taken for some particufar Cause and Motive, and accordingly they had some Mysterious Signification to express some remarkable Action, or other notable Thing apper-

taining to their Family or Country.

CROCODIL, is a Creature frequent in the River Nile in Egypt; of an amphibious Nature, living either on the Land or Water, extraordinary ravenous, faid to counterfeit the Cries of human Creatures, by that means to draw them within its Reach and then devour them. The Egyptians worshipped it as a God, and other Ancient Heathens made it the Emblem of the Sun. The City of Nismes in France bears for its Arms, Azure, a Crocodil erected bend-ways Or, the Tail in a Ring, and the Endup, with these half Words for a Motto, Col. Nem. signifying Colonia Nemansiens.

CROISSANTEE, la Croix croissante, a Cross cressanted, that is, having a Crescent, or Half Moon fix'd upon each End, as I find it in Colom-

biere.

CRONEL, Cronet or Coronet, is the Iron at the End of a Tilting Spear, having a Socket for the End of the Staff to go into, and terminating in

three Points.

CROSLET, a Cross Croslet, is crossed again at a small Distance from each of the Ends. In French it is call'd Croix croisee, or recroisettée, in Latin, cruciata, or recruciata. This Cross, says Upton, is not so frequently born by itself in Arms as other Crosses are; but often born in Diminutives, that is, in small Croslets scatter'd about the Field. Plate II. Fig. 28.

A CROSS, says Guillim is an Ordinary compos'd of four fold Lines, whereof two are Perpendicular, and the other two Transverse, for so we must conceive of them, tho they are not drawn throughout, but meet by Couples in sour right Angles, near a

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bout the Fess-Point of the Escutcheon. This Ordinary is in Latin call'd Crux, a cruciando, or a cruciatu, from the Torture of those who undergo this Death. The Content of a Cross is not the same always; for when it is not charg'd, it has only the fifth Part of the Field; but if it be charg'd, then must it contain the third Part thereof. In the ancientest Constitution of the Bearing of the Cross. without all Controversy it had this Form, and this Bearing was first bestow'd on such as had perform'd. or at least undertaken some Service for Christ, and the Christian Profession, and therefore being duly consider'd. I hold it the most honourable Charge to be found in Heraldry. That which made this Ordinary so considerable, and so frequently us'd in Heraldry was, the ancient Expeditions into the Holy-Land, and the Holy-War; for the Pilgrims after their Pilgrimage, took the Cross for their Cognizance, and the Enfign of that War was the Cross: and therefore those Expeditions were call'd Croifades. In those Wars, fays Mackenzy, the Scots carry'd St. Andrew's Cross; the French a Cross Argent; the English a Cross Or; the Germans Sable; the Italians Azure; the Spaniards Gules; as Colombiere observes. But St. George's Cross, that is, the Red Cross in a Field Argent, is now the Standard of England, he being our Patron. The Plain Crofs here spoken of is in Latin call'd, Crux simplex & plana. Thus Guillim: who then proceeds to fet down 39 different forts of Crosses us'd in Heraldry; the several Names whereof here follow: 1. A Cross voided. 2. A Cross-wavy voided. 3. A Cross-patee simbriated. 4. A Cross-patee fitched in the Foot. 5. A Cross-patee on three Parts, and fitch'd on the fourth. 6. A Cross engrailed. 7. A Cross Patonce. 8. A. Cross Flory. 9. A Cross Patonce voided. 10. A Cross Avelane. 11. A Cross-patce lambeaux. 12. A Crofs

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Crofs Furchee. 12. A Crofs-Croflet. 14. A Crofs-Croslet fitchee at the Point. 15. A Gross-Botone. 16. A Crofs-Pomel. 17. A Crofs-Urdee: 18. A Cross degraded Fitchee. 19. A Cross-Potent. 20. A Cross-Potent fitched. 21. A Cross-Calvary. 22. A Cross-crosset set on Degrees. 23. A Cross-Patriarchal. 24. A Cross anchored. 25. A Cross-Moline. 26. A Crofs-clechee. 27. A Crofs-flury. or Fleurdelisee. 28. A Cross double fitchee. 29. A Cross a seize Points. 30. A Grofs-milrine. 31. A Cross raguled. 32. A Cross pointed Voided: 33. A 34. A Tau, or St. Anthony's Cross, 35. A Crofs voided and couped. 36. A Crofs cour ped, pierced. 37. A Cross-moline pierced Lozengeways. 38. A Cross-moline quarter-pierced. 390 A Saltire, or St. Andrew's Cross, which must be distinctly spoken of under that Denomination; and fo all the others may be found more particularly describ'd under the Names of their several Differences. Colombiere makes seventy two distinct Sorts of Crosses, of which I shall only mention those that differ from fuch as have been mention'd above, as, 1. La Croix remply, which is only one Crofs charg'd with another. 2. A Cross party, that is one half of one Colour, and the other of another: 3. A Cross quarter'd, that is the opposite Quarters of several Colours. 4. A Cross of sive Pieces, that is of fo many Colours. 5. A Cross-Moussue and Alaisce. 6. A Cross-Barbée. 7. A Cross-Croissantee or Cresianted, that is, having a Crescent at each End. 8. A Cross-Forked of three Points. 9. A Cross-Pommertee of three pieces. 10. A Cross-Ressercellée. 11. A Cross-Pointed. 12. A Cross-Anker'd, and Suranker'd. 13. A Cross-Anker'd with Snakes Heads. 14. A Cross-Orled. 15. A high Cross. 16. A Cross-Rayonnant, or casting out Rays of Glory. 17. A Cross of Malta. 18. A Cross

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A Cross of the Holy Ghost. 19. A Cross-Forked like the ancient Rests for Muskets. 20. A Cross with eight Points. 21. A Cross-Bourdonnée. 22. A Cross-Cramponneé and Tourneé, 23. A Cross-Cablee. 24. A Cross-Inclining. 25. A Cross-Paternostree; that is, made of Beads. 26. A Cross-Trefle. 27. A Cross-Fleuronnée. 28. A Cross-Vuidee, Clechee, and Pommettée. 29. A Cross Crenellee and Bastillee. 30. A Cross with four Steps to every Arm. 31. A Cross rounded. A Cross and an half. 33. A Cross-Estoileé or Starways. 34. A Cross-Corded. 35. A Cross doubled of fix Pieces fer together. 36. A double Cross split in Pale. 37. A long Cross cut in pieces and dismember'd. 38. A Cross couped or cut through in Fess of the two contrary Colours to the Field. 39. A Cheveron surmounted by an half Cross. 40. Four Tails of Ermin in a Cross the Tops of the Ermins opposite to each other in the Middle. 41. Four pieces of Vair plac'd Crofsways and Counterpointing in the Center. 42. The Crofs or Sword of St. James. 43. A Potence cramponnes on the Dexter upper Arm, and potence about the middle of the Shaft. These are the various Crosses we find in the aforefaid Authors, which some may think too many, as not being all us'd in England, but Heraldry extends to all Countries, and all Terms us'd deserve to be explain'd that they may be una derstood. Nor is it only in Crosses that the Variety is so great, it will appear in many other Bearings, and particularly in Lions, and the Parts of them; whereof the same Colombiere gives us no less than ninety fix distinct Varieties. Leigh mentions but forty fix feveral Croffes, Sylvanus Morgan Ewens ty six, Upeon thirty, Johannes de Bado aureo twelve. and so others, whom it is needless to mention, The aforesaid Upton owns he dares not presume to H 2

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ascertain all the Various Crosses us'd in Arms, for that they are at present almost innumerable; and therefore he only takes notice of such as he had feen us'd in his own Time. He confirms what was faid above, that it is the most honourable of all Bearings, quoting St. Chrisostom, in these Words. "The Cross is to us the Cause of all Blessedness." " It has deliver'd us from the Blinduess of Error; it " has given us Peace after being vanquish'd; it has "united us to God after having been estrang'd " from him; it makes us that were Pilgrims fettled The Crofs is the Hope of Christians, " the Refurrection of the Dead, the Guide of the "Blind; the Life of those that were given over; " the Staff of the Lame; the Comfort of the Poor; " the Pilot of Sailors; the Harbour from Danger; " and the Wall of the Befieged. The Cross has "been translated from Places of Execution to the "Foreheads of Emperors." If this remark on the Cross prove disagreable to those who are no Friends to it, who may fay it is not pertinent to Heraldry, they may remember it is taken from Upton, a Man famous in this Science. Plate III. Fig. 1. a Plain Cross.

CROTELLES or Crotifing, is the Ordure or Ex-

crement of a Hare.

CROW. See Ravens.

\* CROWNS, Coronets and Garlands, being all Ornaments for the Head, and diffinctive Marks of Dignity, or Tokens of noble Exploits perform'd, and all of them in Latin known by the Name of Corona, may properly be spoken of in general together. The Name of Crowns is originally deriv'd from Horns, for the ancient Jews and Gentiles look'd upon Horns as Tokens of supreme Honour and Power, and in Scripture we often find the Horn taken for Royal Dignity, and therefore Moses's Face is faid to have been horned, the same Word

in the Hebrew fignifying a Crown, and a Horn. The most ancient Knights and Warriors wore Horns for their Crests; but in Process of Time the Horns being made to denote Cuckolds, who went away with Horns on their Heads, given them by their Wives, Great Men left them off, and instead of them took Crowns. The most ancient Kings wore only Wreaths, either White or Purple, in the nature of the present Turkish Turbants, as the Token of Royalty, or else Circles of Gold with Points rifing from them, like those of some Coronets at this time. The first Roman Emperors wore no other Crowns than Garlands of Laurel, which betoken'd Victory, because the People of Rome abhor'd all Signs of Royalty. Domitian was the first that ever wore a Circle of Gold, and that as prevending to be a God: But Aurelius Victor tells us, that the Emperor Aurelian made himself an Imperial Crown, adorn'd with Jewels of great Value, and was therein follow'd by all his Successors. At this time there are not only Crowns for Kings and Emperors, but Coronets for Princes, Dukes, Marquisles, Earls, Vifcounts and Barons. There were also among the Romans several forts of Crowns, or Garlands, given to those who had perform'd some signal Services in War, and were known by the Names of Triumphal, Civick, Vallar, Mural, Naval, and Obsidional. All which are here spoken of under their several Names, as well as the English Coronets, for to speak of those in all Countries would be endless. The aforefaid Roman Garlands, tho' made of Leaves or Grafs, were as highly valu'd as if they had been of Gold, because then only bestow'd on such as had purchas'd them by their fingular Bravery, whereas of late golden Coroners have been too frequently beflow'd upon no other Desert than Wealth, and even that fometimes meanly gain'd. We also sometimes

times meet with an Emblem of an heavenly Crown. which we have no other way of Representing than by a Coronet with high Points, and on every one a Star. The Crowns, or Garlands, given at Olympick, Nemean and Isthmian Games were also in great esteem among the Greeks, tho' much inferior to the Roman, for that these, as has been said, were only the Rewards of extraordinary Valour crown'd with whereas those of Greece were given for Running, Wreftling, and fuch other inglorious Exercifes. Poets and Orators also were wont to have their Garlands of Laurel, and hence to this Day there is among us a Poet Laureat. All the ancient Rewards of Garlands are now expir'd, and it is well they are when so little regard is had to real Merit. Favour and Affection are sufficient to advance the least deserving, and very often those who have done most are the least look'd upon, if they have not some powerful Interest to support them. He that runs away sometimes carries the Prize from him that fought the Battle. For farther Information see the particular Names abovemention'd.

CROWN-ROYAL (Knights of the Order of the) Charlemagne King of France and Emperor having subdu'd the Saxons, to reward the Friezlanders, who had serv'd him faithfully in his Wars, especially against that warlike Nation, by whom they had suffer'd very much, instituted a new Order of Knighthood, to which they particularly were admitted, and call'd it the Order of the Crown-Royal. This Name was given those Knights from a Crown they were embroider'd with Gold on their Breast, as the Badge of their Honour. The Governour, call'd Potestas, after the manner of Italy, had the Power and Authority of conferring this Order, on such as he found deserving of the Honour; which was particularly granted for having serv'd a certain Time

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in the King's Armies, and behav'd themselves honourably upon all Occasions. The manner of Knighting in this Order, and perhaps in that of the Gennet then us'd, was by giving the Person to to be Knighted a Stroke or Box on the Ear, as is us'd by Catholick Bishops in administring the Sacrament of Confirmation. More Particulars touching this Order have not been transmitted to us, and in all Probability it was not of any Continuance. But Martinus Hanconius, in his History of Frizeland has left us the Words of Charlemagne himfelf in his Instrument for Institution of this Order, which, fince we have no further Account of it, we will insert in this Place, and are to this effect; " Moreover we decree, That if they have a Main-" tenance of their own, or are willing to bear Arms, " the said Potestat do girt them with a Sword, and " giving them, as the Custom is, a Cust with his "Hand, he thus make them Knights, and that, at "the same Time, he enjoyn them, that for the "future, they go arm'd after the manner of the "Soldiers of the facred Kingdom of France, or the " Empire; forasmuch as we are of Opinion, that if "the aforesaid Frizelanders behave themselves in "War answerably to the Stature of Body and Mind "God and Nature has bestow'd on them, they will " easily surpass and excel all Soldiers in the World, " in Valour, Conduct, and Boldness, provided they " be arm'd, as is said above. And the said Frize; " landers shall receive the Badge of their Knight-" hood from the aforesaid Potestat, which shall be " an Imperial Crown, betokening the Liberty we " have granted them. Given at Rome in the Late-" ran Palace, in the Year of our Lord 802.

CRY DE GUERRE, or the Cry of War, of which the Distionary to Guillim's Display speaks thus, is a Sentence become a general Cry through-

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dut an Army, upon its Approach to Battle, with which the Assailants animate their Friends, and frive to discourage their Enemies. The Scots who have been much accustom'd to this, term them Slughorns, or the Cry of War: but why Slughorn, I The Latins, according to Monf. Baam to feek. ron, have Alalagmus gentilitius. Thus that Author However, this is known to have been us'd by all Nations even in the remotest Antiquity, and so transmitted down to us. The true Cry of War was originally no other than confused Shouts made by the Souldiers, to express their Alacrity and Readiness to engage. When the Christian Religion prevail'd, all Nations in general having chosen a Tutelar Saint made him their Cry of War. The English in former Ages us'd to call upon St. George, as being the Patron of the Nation, but this was afterwards look'd upon as superstitious, and therefore there follow'd instead of it only a confus'd Noise, which upon such Occasions is at present reduc'd only to Huzzas. The old and prefent Cry of France is Montjoye St. Denys, which fome will have to be rather Moult-joye St. Denys, to express much Joy and Satisfaction in the Hopes conceiv'd of the Divine Affistance through the Intercession of St. Denys; and this way it seems to appear more intelligible than the other; tho' there are still Authors that differ in Opinion, of which it is not necessary to say any more in this Place. Whatfoever the Derivation of Montjoye is, we find that it is directed to St. Denys, as the Protector, under God; and this Cry French Historians affirm, was taken up by Clouis, the first Christian King of France, and is kept up to this Day. The Spanish Cry is Santiago, that is, St. James the Apostle, who is the Patron and Protector of Spain, and they have call'd upon him in this manner ever fince they

first imbrac'd Christianity; and all their Histories affirm, that he has been frequently seen fighting in their Armies against Infidels. The Cry of War has not only been us'd at the first ingaging of Armies, but also by those who have had the Misfortune to be worsted and broken, when any Number drawing together again have made use of the same Cry to draw their Friends to them, and rally their scatter'd Troops, which has often prov'd very advantagious, those who before fled in disorder, without knowing what Way to take, being by that Cry led to joyn their own Party, and endeayour to form a Body to oppose their Enemies. Another Sort there is still which may be also properly term'd, a Cry of War; which is that we commonly call Challenging, not in the usual Way of calling a Man out to fight, but as is us'd by Sentinels when any Person approaches, asking them in English, who they are for, when Enemies are near; but this is proper only when they are English on both sides, for the general Challenge now abroad is in French in these Words, Qui vive, that is, who lives, or who would you have live and prosper, being the same as, who are you for; and the Answer is according to the Party the other belongs to, Vive la France, let France live, or Vive l'Efpagne, let Spain live, and so of other Nations. The fame is in Spanish, saying, Quien Vive, who lives, and the Answer, Viva Espana, let Spain live; but if the War be between two Parties of the same Nation, then in the Answer they Name the Party.

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DANCETTE by the French Danché and Dantelé in Latin Denticulatus, Serratus, Runcinatus, &c. is a large Sort of Indenting. See In-

dented. Diet. to the Difplay.

DANCHE' the Distinary to Guillim makes it the same as Dantellé in French, but Colombiere tells us Danché is smaller than Dantellé, and consequently is not what we call Dancette, but rather that which we name Indented, under which Word see

more of it.

DANTELLE', in English commonly call'd Dantette, is only a larger fort of indenting than that
which we commonly call by this latter Name. The
Distinary to Guillim, says the French, call this Danthe, or Dantele; but Colombiere says, that Danche
differs from Dantele, in that the former is much
smaller than the latter; so Dantele is what we
call Dancette. and Danche is what we Name Indented.

DEBRUIZED, a Term peculiar to the English, by which we would imitate the grievous Restraint of any Animal, who is debarr'd of its natural Freedom by any of the Ordinaries being laid over it.

Diet. to Difp.

DECAPITE'. See Deffait.

DECOUPLE' is the same as uncoupled, that is, parted or sever'd, as Chevron decouple, is a Chevron wanting so much of it towards the Point, that the two Ends stand at a Distance from one another, being parted and uncoupled.

DECOURS, is the French Term for the Decrease or Wane of the Moon, which we call Decressant, and they rightly observe, that it must be call'd in Blazon, a Moon decressant, or en decours, because to call it a Crescent would be improper; that Word signifying Increase, whereas the Moon looking to the left Side of the Escutcheon, is always supposed to be decreasing

DECREMENT signifies the Wane of the Moon, from the Full to the New, and is often born so in Coat-Armour, and then faces to the left Side of the Escutcheon, as she does to the right, when in

the Increment.

DEFENCES are the Weapons of any Beast, as the Horns of a Stag, the Tusks of a Wild Boar,

Gc.

DEFFAIT or Decapité, is a Term us'd by French. Heralds, to fignify that a Beast has the Head cut off smooth, wherein it differs from Estete, which is when the Head is as it were torn off, leaving the Neck ragged, which the English call Erazed.

DEGRADATION, of which Segar in his Honour Civil and Military fays thus: " It feemeth that the Degradation of Knights hath been us'd only for " Offences of the greatest Reproach and Dishonour; "which I conceive partly by the Rareness of such " Actions, and partly for that the Men bereft of that "Dignity, were not only degraded, but also by Law " executed. As in the Reign of King Edward the "Fourth, it appear'd a Knight was degraded in " this Sort. First, after the Publication of his Of-" fence, his gilt Spurs were beaten from his Heels, "then his Sword taken from him, and broken. "That being done, every Piece of his Armour was "bruized, beaten and cast aside; after all which " Disgraces he was beheaded. In like manner, An-I' drew of Herklay, a Knight and Earl of Carlile,

was in this Sort Degraded. He being apprehen-" ded, was by the King's Commandment brought " before Sir Antony Lucy, Anno 1322, apparell'd in " all the Robes of his Estate, as an Earl and a "Knight, and so led unto the Place of Judgment. "Being thither come, Sir Antony Lucy said to him "these Words, First thou shalt lose the Order of "Knighthood, by which thou hadst all thy Ho-" nour; and further, all Worship upon thy Body be "brought to nought. Those Words pronounc'd, "Sir Antony Lucy commanded a Knave to hew the "Knight's Spurs from his Heels, and after caus'd "his Sword to be broken over his Head. "done, he was dispoiled of his furr'd Tabord, of " his Hood, of his furr d Coats, and of his Girdle. "Then Sir Antony said to him these Words, An-" drew, now thou art no Knight, but a Knave, " and for thy Treason the King doth will thou shalt " be hanged.

DEGRADED, a Cross degraded, is a Cross that has Steps at each End, mention'd by Guillim and Leigh, but not by the late Editor of the former in his Dictionary. Nor does Upton or Morgan Name it; but Colombiere calls it perronnée, which is the same Signification, Perron being a Step in French, as Gradus in Latin; but then he also signifies the

Number of Steps. Plate III. Fig. 2.

A DELF, is by some supposed to represent a Square Sod or Turf, and to be so call'd from delving, that is, digging. A Delf Tenne is due to him that revokes his own Challenge, or any way goes from his Word, and to such this is given as an Abatement to the Honour of their Arms, and it is always plac'd in the Middle of the Escutcheon. Of the Nature of Abatements see more under the Word itself. Observe, that if you find two or more Delfs in an Escutcheon, they are not then not to be look'd

upon

upon as figns of an Abatement, but of Honour, and in like manner if it be of Meral, or charge upon, for then it becomes a Charge of perfect bearing. Plate III. Fig.

DEMEMBRE' is in French dismember'd, that is

the Limbs cut from the Body.

DEMY, Colombiere has that he calls Croix & Demy, or a Crofs and an half, being a Shaft crofs'd in the upper Part, like the Calvary Crofs, and having but one Arm at the lower Part.

Demy, or Demi, in its common Signification is the one Half, as a Demy-Lion, &c. Cambden has Leo dimidiatus; Uredus has dimidius, and adds abs

fummo diruptus, to fignify an halving per pale.

DESCENT is the same as we mean by Descent, that is, a coming down, but peculiarly us'd by French Heralds thus, a Lyon en Descent, a Lyon coming down, that is, with his Heels up towards one of the Corners of the Chief, and his Head to one of the Base Points, as if he were leaping down from some high Place.

DESHACHE', according to the French Heralds, fignifies a Beafts having its Limbs seperated from the Body, so as they remain upon the Escutcheon with only a small Seperation from their Natural

Places.

DESPOUILLE is the whole Case, or Skin of a Beast, with the Head, Feet, Tail, and all Apurtenances, so as being fill'd up it looks like the whole Creature.

DETRANCHE', among the French Heralds, fignifies a Line Bendwife, which does not come from the very Angle, but either from fome part of the upper Edge, and thence falling athwart, or Diagonally, or from part of the Side in the fame manner, but always from the dexter Side, as the Word Tranche imports. Thus they say, Tranché & Detranche

diagonal Lines making two Partitions in the Efcutcheon, which come from the very Angle, but the third from either of the other Parts, as above.

DEVICE is a Representation, an Emblem, or an Hieroglyphick, painted, to express something that is to be kept in Mind. These were much in use among the Egyptians, and ferv'd instead of Writing ; of later Times they are more us'd with the Addition of a Motto to explain the Signification, because the others were dark and unintelligible; some few remarkable Instances of them will not be disagreeable to the Reader. The Device of the Order of the Porcupine in France, was a Porcupine with these Words, Cominus & eminus, at hand and at a distance, to express how that Creature defends itself either way by darting out its Quills. King Henry the Fourth of France took for his Devise, a Sword, and the Motto, Raptum Diadema reponit, It recovers the Crown taken away, to denote, that he was oblig'd to affert his Right by the Sword. King Lewis the Thirteenth of France, furnam'd the Just, had a Falcon, with these Words, Aquila generosior ales, a more generous Bird than the Eagle, to denote, that he was superior to the Emperor. He had also a Yoke, with the Words Coget parere rebelles, it obliges the rebellious to obey, denoting that he compell'd his Rebel Subjects to Submit. The late King Lewis the Fourteenth of France, had the Sun in his Glory. with the Motto, Nec pluribus impar, fignifying his being able to cope with many Enemies. Some may be of Opinion that only the Words are the Device; but I cannot give into that, because the Word Motto in English expresses them, and the thing represented alone is not fignificant enough.

DEVOURING, all Fishes says Leigh, that are born feeding, shall be term'd in blazon devouring,

because

because they do swallow all whole, without Mastication, or Chewing; and you must tell whereon they seed.

DEXTER-BASE, is the right side of the Base, represented by the Letter G. in Plate I. Fig. 12.

DEXTER-CHIEF is the Angle on the Right Hand of the Chief, represented by the Letter A. in Plate I. Fig. 13.

DEZ or Dice, too well known to need being describ'd. Colombiere says it is likely, that those who bear them, won much Mony at Play, and rais'd themselves by that means.

DICE. Vid. Dez.

DIAMOND, the hardest and most valuable of all the Precious Stones, (fays the Diff. to the Difplay) tis of a blackish Cast; wherefore some of our fanciful Heralds, have us'd the Word Diamond to express the Colour Black, among the Atchievements of Peerage, as tho' the Majesty of a Prince was leffen'd, to be told, that his Robe was Purple of Scarlet, or that his Shoes were black, or as tho they really ceas'dto be Velvet, Leather, or the like, by being upon him. Thus that Author; who we may fee does not approve of this way of blazon ? but fince others have allow'd of it, we have not thought fit to reject it; and therefore must take Notice, that this is in the Way of blazoning by precious Stones instead of Metals and Colours which is appropriated for the prime Nobility, as doing the same by Planets is appropriated to Sove reigns. Sylvanus Morgan fays, the Diamond is the Emblem of Fortifude, which it may be allow'd, confidering its Hardness; but as for its Virtues I shall not trouble the Reader with the Repetition of those Fables

DIFFAME', is a Term us'd by the French, importing that a Lyon, or fuch other Creature, has

lost its Tail, which is a Disgrace to it.

DIAPRE, that is diaper'd, or a certain dividing of the Field in Panes, like Fretwork, and filling the same with Variety of Figures. Baron renders it variatus, which alone is insufficient for those several Things of which it is variated ought to be

express d.

DIFFERENCES, by the French call'd Brifures. are certain Additaments to Coat-Armour; whereby something is added or alter'd, to distinguish the younger Families from the elder; or show how far they remove from the principal House, and are call'd in Latiu, Diminutiones, seu Discernicula Armorum. Of these Differences Sylvanus Morgan gives us nine, viz. the Label, the Crefeent, the Mullet, the Martlet, the Anulet, the Flower de Liz, the Rose, the Eight Foile, and the Cross Moline, and speaks of them thus: "The Differences began about the Time of Richard the Second, as testifieth "Clarencieux Cambden. The Label is the Joy of the Parents; the Crescent is the double Bleffing, that gives future Hope of Increase. The Mullet "doth Mystically signify the Number of the whole "Stock, namely Father and Mother, Himself and "Brethren. The Martlet being winged, Activity of "the fourth Brother, modernly us'd to fignify, as "that Bird seldom lights on the Land, so younger "Brothers have little Land to rest on, but the Wings of their own Endeavours, who like the "Swallow become Travellers in their Season. The " Amilet may denote the Perpetuity of the Family, " being fet on the Basis of a sifth House. The " Flower de Liz and the Rose is the contemplative " Life that younger Brethren lead in the Schoools " of good Literature, weaving Chaplets for the " Heads

"Heads of the Muses, educating Men fit for Church " and State, who, tho they bave perhaps no "more than the Lillies of the Fields. And "Guillim teltifieth, thele Differences are call'd by " fome Authors, Dollring Armorum; serving to in-"form our Understanding from what Line of Conlan-" guinity the Bearers of fuch Differences are; ferving " also to prevent and avoid Dissentions and Debates, " the elder House having always the pre-eminence, "both of Honour and Power. As the first Diffe-"rences are fingle for the Sons of the first House, " the Sons of the younger Houses are differed by the " lame Differences one upon another; for as the, "first Differences are the Label, the Crescent, Co. " for the first House; the Difference for the second "House is the Label on a Crescent, for the first of "the second House; a Mullet on a Crescent, for the third Brother of the second House, Oc. Thus Morgan But this being a very meterial Point in Heraldry, let us also hear what Colombiere lays, for his Authority is very considerable. "Since all Na"tions, Jays be, prefer the elder Brothers before." " the younger, and they in a direct Line succeed. " their Fathers, and become Masters of their Lands " and Possessions, there is no doubt but that they " are to take upon them their Coat-Armour with-" out any Change or Alteration; and so transmit "the same again to their eldest Sons, the younger "Brothers or Bastards not being allow'd to bear the " same Arms, without some additional Mark to " distinguish them from the elder, who are to suc-" ceed in the Place of their Parents, and to have "Dominion over the younger; as Isaac said to his " eldest Son, as he thought, when he took Jacob " for Esau, Be Lord over thy Brethren, which was " the Bleffing belonging to the elder; tho' God had "then otherwise ordain'd. The Cultom of giving

the Preference to the elder Sons has been obfery'd in all Ages, and is fo thill; and therefore fome Heralds have endeavourd to confine them to certain fix'd and determinate Figures, for diltinguilling the fecond from the first whe third "from the fecond, and to on to the fixth, alligning "the feedal a Label, the third a Bordure, the "fourth an Orle, the fifth a Baron, and the fixth a "Bend, or Cottice. If there were fill more, they " are made use of for a difference of the Chief, the "Canton, and the Point; and their Descendants to "bear double Differences, or one upon another, wiz." "The eldest Son of the second Son to retain his " paternal Coat with the difference of the Labet of " three Points, the fecond the Laber of four Points, "the third fuch a Label upon the Chief, the fourth "a Label charg'd with fome Figures, as Lioncels, "Aiglets, Allerions, Martlets, Crescents, Roses, or Diapring. And for the fame Reafon, the fecond "Son of the third Son, shall bear a Bordure engrail'd, "the third a Bordure charg'd with Bezants, or "Tourteaux; the fourth a Bordure componnée; and the rest may bear those Figures Dentelee, engrail'd, or elfe a plain Bordure, or Orle, and so the rest. However, Colombiere will not allow that younger Brothers should be confind to any particular Differences, and the Reason he gives is, because some of them may happen not to be agreeable to their Paternal Coats, but may very much deface, or blemish them. He further adds, That many other Figures besides those he has nam'd may serve for Differences, as Stars, Shells, Bezauts, Tourteaux, Cinquefoils, and a thousand more, being plac'd apart from those that compose the plain Coat, and that towards the upper Part of the Chief, because being fingle they will not fo well fit any other Place; and yet that is not absolutely necessary, for if they fuit

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fuit better elsewhere, it may be done, provided that they be always plac'd on the Dexter Side, because those that are on the Sinister Side are the Differences of Bastards, as Bars, Traverses, and the Figures of Animals turn'd and plac'd on the Sinister Side of the Chief. Some younger Families have made the Difference in their Arms only by diminishing the Pieces, or changing their Posture; and others still retaining all the Pieces, and only changing the Metal or Colour. As for the original of Differences, Authors vary fo much about it, that it is almost impossible to ascertain any thing. Paradin assigns Differences worn in the Year 870, wherein he contradicts the Opinion of the President Fauchet, who fays, Arms were not hereditary in the French Families till after the Reign of Lewis the Gross who came to the Crown in the Year 1110. Philip Moreau lays, the Differences were invented in the Days of St. Lewis, Francis Lallonette, Belle-Forest and Schoier lay, King Philip Augustus order d all the Sons of France, when they marry'd, to have their Escutcheons sembe of Flower de Lys, tho they took the Arms of their Wives. To conclude, it is to be observ'd, that these Differences may be of Metal upon Metal, or Colour upon Colour; tho in other cases the same be not allow'd in Heraldry.

DIMINUTIONS is a Word sometimes us'd instead of Differences, or, as the French call them, Brisures, and is taken from the Latin, Diminutiones, Lessenings, as showing a Family to be less than the

Chief. See Differences and Brifures.

DISLODGING is the Term us'd for rousing, or

driving a Buck from its resting Place.

DISPLAYED is understood with regard to the Thing spoken of, as, A Display of Heraldry, the Title of Guillim's Work; but Display here meant, respects the Position of the Eagle's Body, or the



Body of another Bird, so expanded as is our Spread-Eagle, or Eagle display'd. Chiffletius, Cambden, and others, use Expansus. Distionary to Guilling. Plate III. Fig. 13.

DISVELLOPED is a Term used to signify Difplay'd, as Colours slying, so call'd in an Army, are

in Heraldry often faid to be Difvellop'd.

DGGS are, of all irrational Creatures, the tamest and most familiar, and none so loving and grateful to their Masters as they, having all the good Qualities that belong to a Servant, as Fidelity, Affection, Sincerity and Obedience; for which reason the Ancients made them to represent the Lares, or Houshold Gods. Dogs are also bold and resolute, especially in revenging the Wrong offer'd to their Mafter; and with respect to their Watchfulness and Zeal in defending and keeping the Houses and Goods of their Benefactors, they may be compard to those who are entrusted by their Princes with the Government of the most important Places. They may also represent brave Warriors, who have drove the Enemy out of the Borders of their Country, for we fee they are jealous and implacable against other Beasts that will come into the House they have Charge of They are likewise the Emblem of those who have done their Prince fignal Service, not only with Courage and Fidelity, but also with Readiness and Ex-When held in a Slip, a Dog reprefents, pedition. a Soldier; for the Slip denotes the Oath and Promife Soldiers are under, who observe their Duty, to Obey. Among the Egyptians a Dog with his Tail lifted up was the Symbol of Victory and Courage; and, on the contrary, holding his Tail between his Legs, he represented Flight and Fear. The great variety there is of Dogs can scarce be reckon'd up, nor does it belong to this Place; but still they are Dogs, the under so many various Sorts.

Ice, Argent, a Talbot passant Gules, are the Arms of Wolseley of Staffordsbire; and Sable three Greyhounds current Argent, collered Gules, of Berington; and so

of many more.

The DOLPHIN is reckon'd the King of Fishes. as the Lyon is of Beafts, and many fabulous Stories are told of him, by those who pretending to see farther into the Nature of Things than is possible for us to do, spread abroad their own Inventions among the credulous, for certain Truths. These Inventers of groundless Stories tell us, that the Dolphin is so much admir'd and belov'd by the other Fishes, that they follow him about as their Leader and Chief; nay, they go so far as to affirm, that when he meets with a Whale, he runs down into the Belly of that vast Creature, and turning round, comes out again, leaving the other Fishes to be swallow'd to satiate that Monster. Others fay, the female Dolphin has Dugs, and gives fuck to her Young, to whom she is most loving; that they have fallen in Love with young Men, have been very familiar with, and dy'd for Grief of the Loss of them; that they outswim all other Fishes, and when in Pursuit of any one are drawn too near the Shore, their Motion is so rapid that they often dash themselves in Pieces against the Rocks; that they observe great Order, when any Numbers of them are together; placing all the Young ones in the Van, next to them all their Females, and in the Rear the Males, that they may keep the others in view, and be always in a Readiness to de-These and many more such Conceits are written by grave Authors, whence some will have the Dolphin to be the Emblem of a Politick Prince, who governs his People as he thinks fit; others makes him the Hieroglyphick of Naval Power; and, in short, even make him to represent whatfoever their Fancy gives them. These Fancies have been borrow'd from the Ancients, who have left us many ridiculous Notions, which some of the Moderns think themselves oblig'd to believe, because of their Antiquity. The Poet Licophron fays, Ulysses bore a Dolphin on his Shield, on the Pommel of his Sword, and for his Seal, because his Son Telemachus being yet very Young, and playing with other Boys of his Age on a high Bank, fell off into the Sea, where he was taken up by Dolphins and laid upon the Shore. The Heathens confecrated the Dolphin to several of their Deities, as Neptune, Apollo, Bacchus, and Venus. To pass by all these Whims, the greatest Honour done to the Dolphin is his being born by the eldest Son of the King of France, and next Heir to the Crown; and that may with good Reason be concluded to have proceeded only from the Name, the Dauphins of Viennois, Sovereigns of the Province of Dauphine in France, having taken him for their Arms, Dauphin in French and Dolphin in English being the same Things, and the last of those Princes having no Issue, gave his Dominions to the Crown of France upon Condition that the Heir of the Crown should be call'd Dauphin, and ever bear a Dauphin for his Arms, which they have accordingly done ever fince, and been fo nice in preserving that Bearing to themselves, as never to permit any other Subject to bear it. But in England where that Rule cannot take Place, there are several Families that have Dolphins in their Arms, as Argent, on a Chief Gules, a Dolphin nayant embow'd of the Field, is born by the Name of Fisher; and Or, three Dolphins hauriant, Azure, is the Coat of the Family of Vandeput.

DORMANT, the French Word for Sleeping, us'd for a Lyon, or any other Beast lying along in a sleeping Posture, with the Head on the Fore-Paws,

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which it is distinguish'd from the Coucham; which the lying holds up its Head. In Latin Don miens. Plate III. Fig. 5 was a local two balls and on

Doublings, or Linings of Robes or Mantles of State, or of the Mantlings in Atchievements.

DOUBLE-FICHEL, a Coofs Double-fichee, is when the Extremities are pointed at each Angle; that is, each extremity having two Points, whereas the Crofs Fichee, is only thanned away to one Leigh calls it doule Pitchy, which feems to be a Mistake; but Bara expresses it a Cross of eight Points, or doublement fichee, which is proper enough; and Gibbon, the better too distinguish it from the Malia Cross, which has two Points at each Extremity, but after an another manner describes it, Crucem octogonam cujus Cad fingulas funs extremitates) bina cuspides parvulo lineari intervallo imerne diffociantur. This is the plainest way of expressing it, being in English, an Octogon Cross, the two Points whereof, at each of the Extremities are parted inwards by a small space of a Line. Thus it differs from the Cross of Malta, the two Points whereof proceed from a third Point, or acute Angle between them, whereas thefe are divided by a small interlineary Space. Plate HI: Fig. 6.2 MA To The DOVE is the Emblem of Simplicity Innow cence, Purity, Goodness, Peace, and divine Love) and represents the Holy Ghost. Having no Gall, it is the Symbol of a true and faithful Christian, who is oblig'd to forgive Injuries, bear Advertity patiently, and never fuffer the Sun to go down upon his Anger; but to do good to those that dispight fully use him. singra olin base bod yd zi be

DRAGON (Knights of the Order of the) in of Hungary. This was the Chief Order of Knight-hood in that Kingdom, instituted by Sigismund Em-

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peror and King of Hungary, against the Rebels under John Hus, and Jerome of Prague, to denote that he had cast down the Dragon of Heresy, and Schifm; but it provide of no long Continuance, expiring almost with the Author.

per half of a Lyon, and the other half going off like the hinder Part of a Dragon. The same may be said of any other Beast as well as the Lyon. Such a Lyon is born by the House of Voipiere, in

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DRAGONS may be justly supposed to be imaginary Monsters, notwithstanding all the several Stories we have of them, I mean the Dragons with Wings and Legs, for if by a Dragon be only meant a Scrpent of an extraordinary Magnitude, there is no doubt to be made but that there have been such. Be it as it will, whether there be any Dragons in Nature, or not; it is certain there are in Heraldry, as appears by the Family of Southland in Kens, which bears, Or, a Dragon rampant with Wings inverted, Vert; on a Chief Gules three Spears Heads, Argent.

Constellations, is by Boswel assign'd in blazoning of Arms, after the seven Planets, which have been mention'd in their Places, to have been us'd for the Colour Tenne, or Tawney: How this Constellation came to be appropriated to denote that Colour he hould have told us, but there may be as much Recason for it as for the Colours of the Planets.

Confectuation last abovemention'd, being the Dragon's He, d, is by Bossewel also appointed in Blazon to stand for Sauguin. Perhaps he might suppose the Sting in that Tail to cause it to be Bloody, not withstanding

withstanding he had made the Head of the same Dragon Tawny.

above the Circle, which none of an inferior Rank can have, nor may he mix the Flowers with Croffes, which only belongs to the Prince. Plate I. Fig. 7.

DUEL, fays Upton, according to Joh. de Lyniano, is a corporal Fight premeditated between two, either to clear themselves, or for Honour, or through Harred. As to the last of those three Sorts, it is required that the Persons so to fight be sworn before a Judge appointed, to proceed only to fuch a Point by him fix'd. In the other two Cafes the Combatants were allow'd to fight to Death. And tho fuch Fights were against the Laws of God, of Nature, and the Canon and Civil Laws, yet were the fame permitted amongst Christians, and practis'd for many Ages. However, they have been long fince quite laid aside, and the only Duels are such as Men perform without any Allowance, or Connivance, and therefore the killing in them is reputed Murder.

DUKES were fo call'd, a Ducendo, from being Leaders in War, that is, Generals to Emperors and Kings, and therefore they enjoy'd the Title no longer than they enjoy'd the Command. In process of Time, great Estates being annex'd to it, this Dignity became Hereditary. It was fo in other Parts sooner than in England; for the first Duke created here was Edward, commonly call'd the Black Prince. eldest Son'to King Edward the Third, who created him Duke of Cornwal, and, according to the Tenure of his Patent, the first born Sons of the Kings of England have been ever fince Dukes of Cornwal without any other Creation, as is requifite to give them the Title of Prince of Wales. Since then all Kings have created Dakes, and they fill grow more ong I .

numerous. The manner of creating a Duke is thus: Having his Hood and Surcoat on, he is led between a Duke and a Marquis, a Marquis going before with his Sword, and before him an Earl with the Robe and Mantle on his Arms : The Mantle is of Crimfon Velvet, guarded about the Shoulders with four Guards of Ermine. On the Right-hand an Earl bears the Cap of State, of the same as the Mantle and doubl'd Ermin, but not indented, as those of the Royal Blood are. The Cap within a Coronet of Gold, adorn'd with Leaves without Pearls. On the Left-hand another bears a Rod or Verge. All the faid Peers are to be in their Robes; and thus they conduct him into the Presence Chamber, where having made Obeisance three times to the King fitting in his Chair, the Person to be invested kneels down. Then Garter King at Arms delivers the Patent to the King's Secretary; and he to the King, who returns it to be read aloud, and when they come to the Word Inwestimes, the King puts the Ducal Mantle upon him that is to be made a Duke; and at the Words Glado Cincturamus, girts on his Sword; at the Words Cappe & Circuli aurei impositionem, the King likewise puts on his Head the Cap and Coronet of Gold: and at these Words, Virga aurea traditionem, he gives the Verge or Rod of Gold into his Hand. Then the rest of the Charter being read, wherein he is declar'd Duke, the King gives him the faid Charter or Patent to be kept. A Duke may have in all Places out of the King's or Prince's Presence a Cloth of Estate hanging down within half a Yard of the Ground, as may his Dutchess, who may also have her Train born by a Baroness; and no Earl, without Permission from him, is to wash with a Duke. The eldest Sons of Dukes are, by the Courtely of England, stil'd Marquisterand the younger Sons, Lords. 43 WILLIAM

Lords, with the addition of their Christian Names, as Lord Thomas, Lord James, &c. and take Place of Viscounts, but not so privileg'd by the Laws of the Land. A Duke has the Title of Grace; and; being writ unto, is stil'd, Most High, Potent and Noble Prince. Dukes of the Blood Royal are stil'd, Most High, most Mighty, and Illustrious Princes. This may suffice of English Dukes: Colombiere tells us, That the Dukes and Peers of France have their Coronets of Gold with eight Flowers, and the Ring adorn'd with Pearls and Precious Stones, which is the same as the English. The Dukes who are not Peers using the same, but only painted over their Arms; those that are Peers having their Heads crown'd, at the Coronations of their Kings, as have the Earls that are Peers, and have Places at that Ceremony, all of them supporting the great and ancient Crown of Charlemagne on the King's Head and afterwards that which is made purposely against the King's Accession to the Throne.

DWAL, a fort of Herb by others call'd Nightshade. is appropriated, by those who would have Flowers and Herbs made use of in Blazon to stand for Metals and Colours, to answer to Sable, or Black; for what Reason I shall not pretend to decide, being little acquainted with it, and this fort of Blazon as little taken notice of by Writers of this Art.



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He EAGLE of which they tell us there are fix Sorts, the noblest whereof, call'd the Royal Eagle, was by the Ancients dedicated to Jove, on account of its Generolity, Strength, and Courage, above all other Fowls, whom it subdues, and is by them respected and seared, having several other notable Qualities beyond them; as building its Nest higher than any other, which is a Token of Sovereignty, as Kings build more stately and lofty Palaces than their Subjects; as also for foaring in Flight above them all, and gazing fed-fastly on the Sun, without winking, or being dazled with his Brightness; besides that it endures the most sharp Cold and Frost beyond any other Bird; for which Reasons both the Ancients and the Moderns have made the Eagle to be the Emblem of Majesty. Pindar affirms, that the Gods gave the Eagle the Dominon over Birds, as the Lyon has over Beasts; for which Reason the Ancients plac'd an Eagle on the Scepter of their Chief God Jupi-To pass by Poetical Fables of the Heathen Deities, the Trojans took this Bird for their principal Bearing. Philestratus in his Themistocles says, the Medes and the Lacedemonians took it for their Enfign of Royalty; but above all the Romans had fo great a Respect for it, that looking on it as the Representation of Jove himself, they often fell down before it; and taking it for their principal Enlign, look'd upon it as the Talisman of their Dominion. Ariftoele and Pliny have enlarg'd upon the

Excellency of the Eagle above all other Fowls, affirming, that it is more Swift, more Strong, more Laborious, more Generous, more Bold, &c. than any other. For which Reasons the Eagle is accounted one of the most noble Bearings in Armoury, and according to the Opinion of the learned in this Science, ought not to be given by Kings of Arms to any Person, without very sufficient Cause, and only to fuch as far exceed others in Bravery, Geherofity, and other good Qualities; or for having done very great Services to their Sovereigns, in which Cases it may be allow'd to grant them either an whole Eagle, or an Eagle Naislant, or only the Head, or other Parts thereof, as may be agreeable to their Exploits. The Reason why Eagles are generally given in Heraldry with their Wings and Tail expanded, or spread abroad, is in the first Place, because in that Posture they better fill up the Escurcheon; fecondly, because it is a natural Posture of the Eagle, when it prunes its Feathers, or faces the Sun to recover its Vigour. However there are Eagles born in Arms in other Postures, tho not so common; which several Sorts will be found under the proper Terms belonging to them. The Imperial Arms are well known to be, Or, a spread Eagle, or an Eagle with two Heads, Sable, Diadem'd, Langued, Beak'd, and Member'd Gules. Some Modern Writers only fay Display'd, to express the two Heads, and say an Eagle without any Addition when it has but one. The Imperial Eagle has been represented with two Heads ever fince the dividing of the Empire into the Eastern and the Western. The Kingdom of Poland bears, Guler, an Eagle Argent; Crown'd and Member'd Guillim observes, that the Eagle having her Wings display'd, which, as has been faid, is most usual, doth manifest her industrious Exercise, in

that she is not Idle, but continually practices that Course of Life to which Nature has ordain'd her: and does fignify a Man of Action, evermore occupy'd in high and weighty Affairs, and one of a lofty Spirit, Ingenious, speedy in Apprehension, and Judicions in Matters of Ambiguity. For among other noble Qualities in the Eagle, her Sharpness and Strength of Sight is much commended, and it is a greater Honour to one of noble Offspring to be Wife, and of sharp and deep Understanding, than to be Rich, or Powerful, or Great by Birth. The Eagle is the most honourable Bearing of Birds; and for its Swiftness of Flight was call'd the Messenger of the Gods. The Eagle is faid to be Altivolans avis an high-foaring Bird, and sometimes flyeth so high a Pitch, that the transcends the View of Man. She hath a tender Care of her Young. When they be fligg or flush (as we say) and ready for Flight, then the stirreth up her Nest, and fluttereth over them; yea, she taketh them on her Wings, and so soareth with them through the Air, and carrieth them aloft, and so freeth them from all Danger: In that the carrieth her Young rather upon her Wings than in her Talons, the showeth her tender Care and Love that the beareth unto them. She is abundantly full of Feathers, by means whereof she glideth through the Air very lightly, and maketh way through the same, with great Expedition, and Swiftness. The Crown of her Head is enlarg'd with Baldness, as her Years are increased Ermine, an Eagle display'd Guler; is the Coat-Armour of the ancient Family of Bedding field of Onborough at Beck-Hall in the County or Norfolk. and of other Branches of the same Family.

• EAGLET is a small Eagle.

EARLS are the next Degree of Honour to Marqueles, in Latin call'd Comites, as it were Companions

nions to the Emperor, being the Persons that enjoy'd the noblest Employments. The Title of Earl, Verflegan tells us, came from the Saxon Words Ear, Honour, and Ethel, Noble, which being compounded rogether made Ear-Etbel, first abbreviated into Earth and then into Earl, fignifying Noble, of Honone, and being of the same Degree, with the Latin Comes, by us call'd a Count in speaking of Foreigners, and the same still preserved in the Consorts of our Earls, who are call'd Counteffes. Earls are of much ancienter standing in England, than Dukes or Marquefles. It was formerly the Cultom, upon creating an Earl, to affign him some Revenue in the Place he had his Title from; but that is not Essential, and there have been and are Earls who have neither Lands, nor other Income from those Places whose Names they take. King Richard the First! was the first that created an Earl in England by girding him with a Sword, in the Person of Hugh de Pulaz, Bishop of Durbam, Earl of Northumber-The Patents of Earls, and other Peers are much the same, only putting in the several Titles. An Earls Robes differ from a Viscount's in that he has three Guards, whereas the Viscount has but two and a half and a Marquis three and a half. His Cap is the Tame as that of a Marquis, of a Duke, French Earls or Counts, according to Colone biere wear only on their Arms, and not elsewhere Coroners of Gold, with nine large Pearls rais'd on Points above the Rim, which is adorn'd with other Pearls and precious Stones its a 2000 2 21d wood sour

EARL'S CORONET has no Flowers rais'd, above the Circle, like the Duke and Marquis, but only Points rising and a Pearl on every one of them? Place IIL Fig. 8. Only maid white on bits from gran

EARS OF CORN (Knights of the Order of the See Ermines and America and analysis ECAR-

ECHIQUETE'. See Quarterly, and Today and the ECHIQUETE'. See Checky, and and an and the ECHIQUETE'.

ECUSSON, a little, or an Inescutcheon, so the

French term it, in Latin, Scutulum.

EFFARE', or Effrayé, both signify a Beast rearing on its hind Legs, as if it were frighted, or provok'd, as the French Words import. In Latin, Elatus.

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EFFELLONIE, is not explain'd by Colombiere, but the Cut he gives represents a Lyon Rampant in the Posture of standing, but that the two Fore-Paws are together of an equal height, and the hinder Feet also close together, like a Dog leaping, and not at a distance, as they do in the true Rampant Posture. Plate III. Fig. 9.

EGUISEE Vide Aiguifée.

EIGHTFOIL fignifies Grass bearing eight Leaves, as the Trefoil three, from the French, Feuille, a Leaf. This Sylvanus Morgan gives, as the difference of the eighth Branch of a Family from the main Stock; but as it is scarce to be found in other

Authors, no more need be faid of it.

ELECTORAL CROWN, the Electors of the Empire wear a Scarlet Cap turn'd up with Ermin, clos'd with a Demi-circle of Gold, all cover'd with Pearls; on the top a Globe with a Cross on it, all of Gold, they being the Persons in whom the Power resides of choosing an Emperor. Plate III.

Fig. 10.

The ELEPHANT was among the Ancients the Emblem of a King, because they fancy'd he could not bow his Knees, as also because his long Teeth, which are look'd upon as Horas, betoken'd Sovereignty and Dominion. The Egyptians made the Elephant; or only his Trunk, the Hieroglyphick of a powerful and wealthy Man, who stands not in need of his Neighbours, but can live of himself; because the Elephant's Trunk serves him for all, Uses,

Uses, as to carry his Meat and Drink to his Mouths to tear the Branches of Trees, to beat down Enemies; and, in short, he has such Command of it, that it is as useful as a Hand, and supplies all his Wants. But this Beast need not be much dwelt upon, as little us'd in Coat-Armour here in England; however, we are not without an Instance of it, being, Gules, an Elephant passant Argent, tusked Or, by the Name of Elphingston.

Denmark, instituted by King Frederick the Second, their Badge a Collar powder'd with Elephants tower'd, supporting the King's Arms, and having at the

End the Picture of the Virgin Mary.

ELEVATED fignifies rais'd up, or turn'd upwards, as particularly Wings elevated, fignifies the Points of them turn'd upwards, which is the true flying Posture.

EMANCHE'. See Manche.

EMAUX DE L'ESCU, the Metal and Colour of the Shield. In Latin, Scuti Metalla & Colores.

EMERAUD, is a precious Stone, of a beautiful Green, and therefore substituted instead of Vert, by those who Blazon the Arms of Dukes, Earls, &c. by precious Stones instead of Metals and Colours. It it very agreeable to the Eye, but for its Virtue of making People chaste, there is no Question but it has the same as a Piece of green Glass.

EMMUSELLEE, is the French Term for Muz-

zled.

ENALURON is a Term Guillim makes use of to express a Bordure charg'd with Birds, as with an Enaluron of Martlets, &c. But Mackenzy justly condemns it, saying improceeded from Ignorance of the French Tongue, Enaluron signifying in Orle, or Form of a Bordure, and is applicable as well to the Bearing

any thing in that Form, but better omitted at all Times. Dist. to Guill.

ENCEPPE' is fetter'd, chain'd, or girt about the

middle, and is usual with Monkeys.

ENCLAVE' is let into one another, but I take it to be only when the Pieces so let in are square.

ENDORSE is an Ordinary containing the eighth Part of a Pale, which Leigh fays is not us'd but when a Pale is between two of them; for which Sir John Ferne condemns him, affirming that an Endorfe may be very well born in Coat-Armour, between Birds, Fishes, Fowls, Beasts, Oc. But then, fays he, it shows that the same Coat has been fometime two Coats of Arms, and after conjoin'd within one Escutcheon, for some Mystery or Secret of Arms. This is like what the French call a Verget, and when they find fuch a Bearing on a Pale they fay, a Pale charg'd with another little Pale, or Ver-Makenzy thinks Endorfe is an old French Term, and fignifies to put upon the Back of any thing; Endoffe now fignifies Endors'd in French, and therefore Executions of Summons are call'd Endorsements, because they are written on the back of the Summons.

ENDORSED, the Corruption of Indorsed, which fignifies Things born Back to Back, Indors'd being fomething born upon the Back of another.

ENGLANTE is bearing Acorns, or fuch Fruit,

in Latin, Glandibus opertus.

ENGRAIL'd, or Ingrail'd, by the French call'd Engress, from the Word Gresse, Hail, and therefore fignifying a Thing the Hail has fallen upon and broke off the Edges, leaving them ragged, or with half Rounds struck out of them, as here represented, wherein it differs from Indented, which is all of strait Lines, whereas here the Breaches are circular. Spelman calls this in Latin, Imbricatus, and the Book of

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of St. Albans, Ingradatus; but Gilbon approves of neither; and yet I think Spelman's Imbricatus may allude to the French, Engresse, taking it from the Word Imber, a Shower, which may be of Hail as well as Rain. Therefore Gibbon, rather approves of Guillim's Ingrediatus, because the Points seem to enter into the Field, which is no Reason, because the fame may be faid of the Indented and Dancette, and he himself thinks it not sufficient, and for that reason in Blazoning the Arms of Colepepper; being Argent, a Bend engrail'd Gules, he fays, Baltheum humeralem sanguineum, utrinque ingrediatum, in Parma Argentea, id est, per totam utramque oram in Semilunulas delineatum. Thus expressing all the Edges to be cut into little Half Moons, or Semicircles. The French in Latin call it Striatus, as does Mackenzy from them, and fo others of our Authors. Plate III. Fig. II.

ENGRESLE'. Vid. Engraild.

ENGUICHE', this Colombiere fays, is proper to the great Mouth of an hunting Horn, when it has a Rim to it of a different Colour from that of the Horn itself, as is frequent in bearing of the same, and the Horn itself very often occurs in Arms, but I think oftner in other Countries than in England.

ENHENDEE', is a Cross I find only in Colombiere, who says, he has seen the Figure of it and the Term in a curious Manuscript of Feron. I do not perceive wherein it differs from the Cross potence.

ENMANCHE', from Manche, a Sleeve, is when the Chief has Lines drawn from the Center of the upper Edge of the Chief to the Sides, to about half the Breadth of the Chief, fignifying as if it had Sleeves on it, wherein it differs from Chappe, which comes from the Top to the Bottom of the Chief, as representing a Cloak. Plate III. Fig. 12.

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ENTE', is a French Word, and signifies any thing Grafted or Ingrafted; 'tis us'd by Foreign Heralds to express a Method of Marshalling; more frequently to be found abroad. I do not remember that I have met with one Instance of this Practice with us till now, which is the fourth grand Quarter of his Majesty's Royal Ensign, whose Blazon I thus give, Brunswick and Lunenburg, impaled with Ancient Saxony, enté en pointe, that is, grafted in Point, or in Form of that Ordinary. The French call it la pointe, which resembles in some Measure the Lower Part of our Party per Chevron. But we have not such an Ordinary in our Practice. Mr. Baron calls this enté instus. Dist. to Guil.

ENTEE' EN ROND, signifies the same as if we should say indented Round, but that indented consists of strait Lines in and out, whereas this is made of Rounds in and out after that manner.

ENTOYER or Enteire, an unaccountable Term like Enaluron, and us'd by some to express a Bordure charg'd entirely with things without Life. I suppose Entire might at first give Birth to this Term; however, let that be as it will, in no Place but this has it been us'd, and by none here of our most Learned. Thus the Dist. to the Display. But if I may be allow'd to give my Opinion, Entoire is not a Corruption of Entire, but of the French entour round about, which renders it more agreeable to the Thing design'd by the Word.

Lyon, or other Figure is environed or encompass d round with other Things, and say Environné, with so many Bezants, &c. in Orle, or whatsoever other Form their Position may resemble. Mr. Baron

useth Septus to the same End. Ibid.

ENURNY, another Term apply'd to Bordures charg'd with Beafts, Oa

EPITAPH is an Inscription on a Tomb or Monument, which Garzon says, should remember the Name of the Defunct, and his Progeny truly; his Country and Quality briefly; his Life and Virtues Modestly, and his End Christianly, exhorting rather to Example than Vainglory. How little these Rules are now observed is obvious to all

Men.

EPLOYE', Aigle eployé, is an Eagle display'd; some French Heralds have express'd this by Biceps; but Mons. Baron justly condemns them, and useth expansis alis, knowing that it regards the Action of the Creature, not its having two Heads, which has been also a mistaken Notion of some of our Writers, who would have an Eagle displayed, to be always an Eagle with two Heads; and therefore Mr. Gibbon, from the Lord de l'Espinoy, in his Recherches of the Nobility of Flanders, mentions Aigle, Sengle & double; and from Favine, Aigle simple, & Aigle a seule teste, which, as he adds, is worthy of Remark. Diet. to Guil. Plate III. Fig. 13.

EQUIPPE', the French Word from whence our Equipped, us'd generally to express a Knight armed at all Points. Mons. Baron has instructus. You

may say, ad Bellum paratus. Dict. to Guil.

EQUIPOLE', Monf. Baron renders it in Latin,

Alveolis alternatis descriptus. Ibid.

ERASED signifies any thing torm, or pluck'd off from the Part to which Nature six'd it, and as Gibbon observes, in small Creatures, as Birds, Ermines, and the like, it may be latiniz'd Distractus or Avulsus; but in Lyons, and other Beasts, where a more forcible Pull is requir'd, you must describe it by Lacer or Laceratus, which expresseth jagged, and Baron has extirpatus; but old Heralds us'd Irrasus, and some a little more refin'd Erasus, but that, as Gibbon observes, must rather signify coupy, if there

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be such a Word, seeing that nothing cuts smoother than a Razor. Thus the Distinuary to Guillim's Display. However, if I may give my Judgment, Erasus does not imply the cutting with a Razor; but only a thing in our Acceptation eraz'd or scratch'd off in Writing, and may therefore denote the rough pulling away some Part of a Beast, and, in short, whether proper or not in good Latin, may pass as a Term in Heraldry. The Family of Card bears Ermine, a demy Lyon Rampant erased Azure, gorged with a Collar Or, charg'd with three Torteaux's. Plate I. Fig. 6.

ERECTED is nothing but standing upright, as

Lyons Tails erected, Oc.

ERMINE, is always Argent and Sable, that is, a White Fur with Black Spots, not that the Skins are naturally fo, but as they ferv'd for lining the Garments of great Persons; the Furriers in all Ages. were wont, to add to their Beauty; to few Bits of the Black Tails of those Creatures upon the White Skins, which render'd them the more conspicuous. These Spots are not of any determinate Number, but may be more, or fewer, at the Pleasure of the Painter, or the Furrier. Columbiere, who fays, as above, adds, that the Latins call this Creature from whom the Ermine is taken, a Water Rat; because it lives either on the Land or Water; and that he has feen many of them in Britany, living generally in the Woods that are near the Sea, Rivers or Lakes. Upton calls this Creature in Latin, Mustela, and fays, it changes its Colour, and is found in Britany, as above; but Leigh makes it a Native of Armenia. Mr. Gibbon, blazoning the Coat of Whetnal in Latin, which is Vert, a Bend Ermine, expresses himself thus, Gerentis in clypeo viridi Baltheum humeralem muris Armenij vellere impressum; and again, varying from himself, thus, Muris Armenij (Seu Pontici) maculis

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culis respersum, sive interstinctum. In short, this Fur is no other than White naturally, and the Black Spots represented in Armoury are according to the Fancy of those who sirst prescrib'd Rules to this

Science. Plate III. Fig. 14.

ERMINES, some English Writers will have to be the Reverse of Ermine, that is, White Spots on a Black Field; but whence they had such a Conceit no Man can tell, for the French from whom we have our Heraldry use no such Word, but call this Black powder'd with White, Contre-Erminee, which is very proper, as denoting the Counter of Reverse of Ermine, which is White powder'd with

Black, Plate IV. Fig. 15.

ERMINE, or Ears of Corn (Knights of the Order of) in Britany, in France. Francis the last of the Name, Duke of Britany, and youngest Son to John the Sixth, call'd the Conqueror, in the Year 1450. Instituted the Order of the Ermine, or of the Ears of Corn, so call'd, because the Collar of it was made up of Ears of Corn lying athwart one another in Saltire, bound together both above and below, each Ear being cross'd twice, the whole of Gold. To this Collar there hung by two or three small Chains of Gold a little Beast, call'd an Ermine, white as Snow, running over a small Bank or Turf of Grass. diversify'd with several Flowers. Under which this Motto, A Ma Vie, to express he would maintain his Honour with the Lofs of his Life, as the Ermine is said rather to dye or suffer itself to be taken, than fully its Whiteness. This Order was to confift of twenty five Knights, all chosen Persons of untaunted Reputation. Their Cloaks were of white Damask, lin'd with Carnation, the Mantelet and Hood of the fame, over which was worn the Collar of the Order compos d of Ears of Corn, as was faid above. The Reason of these Ears of Corn, is

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to express the Care the Dukes of Britany had of encouraging Husbandry. No more appears concerning this Order, which was never of any great Note or Continuance.

ERMINEE', a Cross Erminee, is a Cross compos'd of four Ermin Spots placed in that Figure. Upton in Latin gives it the Name of Crux erminalis, or eremitica, and speaks of it thus: There is also one very wonderful Cross, which is call'd Crux erminalis or eremitica, and in French, Il port ung crois erminet. And it is here to be observ'd that the Colours in these Arms are not to be express'd, because neither this Cross nor these Arms can be of other Colours, but only White and Black which are the proper Colours of the same. Colombiere blazons it thus, quatre queues d'hermine en croix. The Editor of Guillim, describes it thus, a Cross of four Ermines, or as I think more properly four Ermine Spots in Crofs, 'tis the Coat of Hurston in Cheshire, and in Latin thus, In scuto argenteo, quatuor muris Armenij maculas in crucis modum collocatas. These are his Words, wherein he is opposite to Upton, who says the Colours should not be mention'd because they can be no other than White and Black, which is certainly so in Ermine. Plate III. Fig. 16.

ERMINITES, the proper fignification of which Word must be little Ermines, as it is a Diminutive; but you must understand, if you can, that this signifies quite another Thing, viz. a White Field powdered with Black; but then every such Spot hath a little Red Hair on each. Dist. to Guil.

ERMINITES, I will not venture to account for this Word, but know that it fignifies a Yellow Field, powder'd with Black; for which the French fay, d'Or semée d'Hermines de Sable. And I would ask the most strenuous of my Countrymen, if their Method, as it is intelligible, is not preferable; and how,

how, in case of Need, they would Write to be understood in another Country, or Language, as we understand them? I am sure they must take other Measures, or be laugh'd at upon such an Occasion; and I do not see but that Reason looks to the full,

as well in England, as any where. Ibid.

mour; Azure, three Escalop-Shells Or, is born by the Name of Mallet of Audres in Somersetsbire. Some Heralds will have it that Shells are proper Bearing for those who have made many long Voyages by Sea, or who have had considerable Naval Commands, and gain'd glorious Victories over their Enemies.

ESCARTELE' is the same in French as we call

Quarter'd or Quarterly.

ESCLATTE', says Colombiere, is a Term so significant of itself, that it seems to need no explaining; because Esclat signifies a Shiver, or Splinter, or any thing violently broke off, so that Esclatic, signifies, a Thing sorcibly broken away, and therefore a Bend, or other Partition Esclatic, represents it torn or broken like a piece of a ruin'd Wall, irregular and not made level, or rather a Shield that has been broken and shatter'd with the Stroke of a Battle-Axe, or some such Weapon, and not cut with a Sword.

eschoppe, as Colombiere represents it, is a Sort of Indenture, or Cut made in upon a Bend, so that the Colours counterchange, running the one into

the other, in only one Point of each.

ESCROL, represents a long Slip, as it were of Parchment or Paper; on which is generally a Motto; but Leigh says, that no Person under the Degree of a Knight might, long after King Henry the Fifth, place his Crest on a Wreath, as is now us'd, but only on an Escrol.

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ESCUTCHEON, deferves well to be particu-Jarly spoken of, as being the Ground and Original of all Coat-Armour; for it is certain that Arms were born in the Shields before they were fet upon Banners, and wherefoever they are plac'd it is always on fomething that represents the Form of a Shield or Escutcheon. The Name Escutcheon is doubtless originally deriv'd from the Latin, Scutum, a Shield, which we taking from the French, have added the Letter E before it, for they fay Elen. and we may as properly write it Scutcheon, but that Custom has prevail'd. The Latin Word did likely proceed from the Greek, Scutos, Leather, because the Shields were generally cover'd with Leather; being in ancient Times made of the Barks of Trees, or of their Boards, or of Oziers, which the Leather covering render'd the more folid and lasting; tho' afterwards the several Sorts of defenfive Arms, as Shields, Bucklers, Targets, Oc. came to be made of Metal. But as to that we call the Escutcheon, most Nations of the remotest Antiquity were wont to have their Shields distinguish'd by some particular Marks painted on them; and to have fuch Things on their Shields was a Token of Honour, none being permitted to have them till they had perform'd some honourable Action; and therefore those who carry'd Shields without any Mark of Distinction, were known to be Persons no way Noted for their Bravery. Homer and Virgil, describe the Bucklers born by Achilles and Eneas. and Vegetius speaks of the Distinctions born on Shields, for Shields and Escutcheons are the same in English; and the kalians give the Shield the Name of Scude, the Spaniards, according to their Custom, only add the E and say Escudo. That in which we generally represent Coat-Armour, is square, only rounded off at the Bottom; but as there

there were fuch defensive Weapons of fundry Shapes. and known to the Romans by feveral Names, any Form of them might be as well made use of, but that it is best to adhere to what Custom has establish'd as a Rule, forasmuch as singularity in Things indifferent is not commendable. The Variety of Shields, Bucklers, Targets, &c. was so great, that it would take up too much Room to describe them. The Romans had the feveral Names of Scutum, Parma, Clypeus, Pelta, Cetra, &c. The curious may fee thirty feveral Sorts of them represented in Colomia biere. The French have also the several Names of Escu, Targe, Bouclier, Rondelle, Rondache, &c. The Spaniards have Escudo and Rodela. Now as to the Bearings on the Shields, those at first, it is likely; might be arbitrary, according to the Fancy of the Bearer, but in Process of Time they came to be the Gift of Kings and Generals, as the Reward of honourable Actions; but now debas'd as all other Things, to such a Degree that the meanest of Men, if they grow Rich by any means, fet up their Coats of Arms, like the greatest Heroes, and are not only allow'd to bear Arms, but such Marks of Distinction as were once only to be purchas'd with much Toil, many Dangers, and the Expence of their Blood.

ESCUTCHEON OF PRETENCE, is that on which a Man carries the Coat of his Wife, being an Heiress, and having Islue by her. 'Tis plac'd with us as a Note of such Fortune, fur le tout; as the French express it, that is, over all, or over the Coat of the Husband, who thereby shows forth his Pretentions to her Lands. In Latin it may be render'd thus, after having blazon'd the Atchievement of the Husband, viz. & in parma, &c. jus ejus indicante, &c. And I think, if Super totum postta, or superposita, was annex'd, rwould be much the better

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better, because we in England, only understand the bearing of an Heiress in this manner; nay, I do not see why that Right should not be particularized as to the Lands of his Wife; because that Form of Bearing among Foreigners, does not denote her to be an Heiress, and him to have Issue by her, as according to our Practice it does, tho with us the abovemention'd Blazon would be perfectly

understood. Diet. to Guillim's Display.

ESQUIRE, in Latin call'd Armiger, was formerly, as the Latin Name imports, a Person that carry'd the Arms of some Great Man, and as such they may be deduc'd from remote Antiquity, for Saul and Jonathan had their Armour-Bearers, and so had Achilles and Alexander the Great: but we have little to say now of such Esquires, most of those in Being having little Knowledge of the bearing of Arms. There are now reckoned to be fix Sorts of Esquires. The first are the eldest Sons of Viscounts and Lords; next are all Noblemen's younger Sons; third the Esquires of the King's Body; fourth the eldest Sons of Knights; fifth those to whom the King himself gives Arms, and makes them Esquires, which was formerly done by putting about their Neck a filver Collar of SS, and a pair of White Spurs on their Heels, for which Reafon they are in some Parts still call'd White-Spurs, to distinguish them from Knights, who us'd to wear them gilt. To their eldest Sons the same Title belongs. The fixth are those who bear any superior Publick Office in the Kingdom, as High Sheriffs, Justices of the Peace, Oc. If a Man be an Esquire, or Gentleman only by Office, and loses the same, he also loses the Title of Gentility. If an Efquire be to be arraign'd of High Treason, he ought to be try'd by Men that have 40 s. of Freehold, and rook in Goods, and a Knight has no other Privilege.

lege. The Heir-apparent of an Esquire is privileg'd to keep Greyhounds, Setting-Dogs, or Nets to take Partridges and Pheasants, tho' he cannot dispend 10 l. of Estate of Inheritance, or of the Value of 30 l. of Estate for Life. The French call an Esquire Escuyer, the Spaniards, Escudere, both importing the bearing of Arms, as above, tho' now the Persons so call'd are quite otherwise employ'd.

ESSORANT is a French Term to express a Bird standing on the Ground with the Wings expanded, as if it had been wet, and were drying

itself.

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ESTETE' is us'd by the French to signify a Headless Beast, whose Head has been as it were torn off by Force, and consequently the Neck remains rough and ragged, whereas Deffait, or Decapite signifies beheaded, that is, the Head cut off leaving the Neck smooth.

ESTOILEE', a Cross Estoile's, is a Star with only four long Rays in the Form of a Cross, and accordingly broad in the Center, and terminating in sharp Points, so call'd both by French and English Heralds, the latter having taken it from the former, as they have most other Terms. In Latin, it is call'd Crux stellaris, e quatuor planis radiis ad Diame-

trum & perpendiculum positis constantem.

EYE, the Eyes are born in Armoury, as well as other Parts of Man, for being so Principal a Part, that without them we are deprived of the enjoyment of all visible Objects, they are an Emblem of Vigilancy, and Vivacity. Barry Nebule of six pieces, Azure and Argent, on a Chief of the second, three Eyes Gules, born by the Name of de la Hay in Ireland; and the like Bearings of Eyes by many Families in England and in other Parts.

that his incommentation of

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Pailles, is a French Term denoting some Failure or Fraction in an Ordinary, as if it were broken, or a Splinter taken from it.

FAR-ROEBUCK is the Term us'd to fignify

that Creature in its fifth Year.

FASCE is the French Word for what we call a Fesse. See Fesse.

FASCE', is among the French the same that we

call Barry.

FAWN, is the Term to fignify the young one of

the Buck's Breed in its first Year.

FENDUE EN PAL, a Cross fendue en pal, or clove down in Pale, is, as those Words express it, cloven from Top to Bottom, the two Parts set at some Distance from one another.

FER DE FOURCHETTE, Croix a fer de fourchette, is a Cross having at each End a forked Iron, like that formerly us'd by Soldiers to rest their Muskets, wherein it differs from the Cross fourchée, the Ends whereof turn forked, whereas this has that Sort of Fork fix'd upon the Square end. Plate III.

Fig. 17.

FER DE MOULINE, Milrinde, Ink moline, or Inke de Moline, fignify all the same Thing, viz. the Iron of the Mill. The French, saith Gibbon, sometimes term it Fer de Mouline, and hold it, according to Segoign, that learned Advocate, in his Tresor Heraldique, to be La piece de fer que soustiem la Meule sournante du Moussin, that is, the Piece of Iron that upholdeth the moving Mill, wherefore we may

ven you their Form in three different ways, the two former having been frequent in England, and the latter in France, and the Low-Countries; being exhibited, saith Gibbon, by Baron, and Pratique des Armoiries, p. 142. which latter describes it thus, Il se fait a guise de deux Crossants adosses; & accouples de deux Plaques de fer, like two Crescents addorsed and coupled by two Plates of Iron. Diet. to Guil.

Place III. Fig. 18.

A FESSE, in French, Fasce, is one of the English nine, and the French ten honourable Ordinaries. confifting of Lines drawn directly across the Shield from Side to Side, and containing the third Part of it, between the Honour Point and the Nombril. It represents the Waste-Belt, call'd by some in Latin Cingulum honoris, or the Girdle of Honour; which is very proper, because the Waste-Belt or Girdle, must be about the Middle; yet others call it Baltheus, which may cause Mistakes, because that Name is given to a Bend. Chiffletius, Mackenzy, and others use the Word Fascia, and that is very proper, as being the true Term of Art. Cambden tho' fo great a Man, is not always right in these Latin Terms of Blazon, and here uses Area and Areola, which are better Words for the Field, than for the Fesse. Uredus sometimes has Zona, which may be receiv'd, as being to the same Effect as the Cingulum, or Girdle. Plate III. Fig. 19.

PARTY PER FESSE, is parted across the Middle of the Shield from Side to Side, through the Fesse Point. This the French express by one Word, which is Couppé. Upton and others in Latin term it partitum ex transverso; and Gibbon is rather for transverse sectum, or ad diametrum bipartitum; he has also Fasciatim, and so every one according to his

particular Fancy.

FESS-POINT is the exact Center of the E-fcutcheon, so call'd because it is the Point through which the Fess Line is drawn from the two Sides, and accordingly divides it into two equal Parts; when the Escutcheon is parted per Fess. Repre-

sented by the Letter E in Plate I. Fig. 13.

FESSE-WAYS, or in Fesse, denotes things born after the Manner of a Fesse, that is, in a Rank across the Middle of the Shield, which the French call en Fasce, and Mr. Gibbon, in Latin Fasciatin, and in loco Fascia, or Ordinatim adamodum Fascia, all which are intelligible, and may be therefore approved of.

FEUILLE DE SCIE is a particular Term us'd by some French Heralds to express that an Ordinaty, as a Fesse, or a Pale is indented only on the one Side, because then it looks like a Saw, as the French Word denotes, signifying the Plate of a

Saw.

AMERICA.

FIANTES, is the Ordure, or Excrement of a

Fox, and all Vermin.

FIELD, in an Escutcheon, is understood to be the whole Surface of the Shield, or the Continent; and so call'd (I suppose) because it containeth those Atchievements which anciently were acquir'd in the Field. The Ancients Latiniz'd it Campus. Uredus indeed has sometime, Area, Alveum and Solum, which last Gibbon thinks to be the proper Word for the Ground Work of any Painting or Embroidery. However of later Years, Blazons in Latin have not express'd Bearings so frequently in a Field, as in a Shield, &c. Whence the Words, Scutum, Parma, Clypeus, &c. have been of most frequent Use.

FICHE'. See Fitched.

FILE of three or more Labels. See Label.

FILLET, is an Ordinary, which, according to Guillim, contains the fourth Part of a Chief.

FIMASHING. See Fumets.

FIMBRIATED, by this we understand an Ordinary, &c. having a narrow Bordure or Hem of another Tincture, in Latin, Fimbriatus, and in

French Frange, that is, edg'd or fring'd.

FIRE is the Source of Arts, without which fcarce any of them could be brought to Perfection. It foftens the hardest Things, and hardens the fost: by means of it Alchymists separate Metals, and unite them at Pleasure, and discover such Secrets as are wonderful in Nature. For these Reasons the Ancients had so great a Veneration for Fire, that the Perfrans ador'd it as a God, and there is still a Race among them which adheres to that Folly, having been first led into that Superstition by its wonderful Effects. In Armoury Fire may denote those who being ambitious of Honour, perform brave Actions, with an ardent Courage in the Service of their Prince and Country; their Thoughts always aspiring, as the Fire continually tends upwards. Guillim tells us, that, Fire in the Scriptures is often taken for a special Token of God's Favour, and that he is pleas'd with the Sacrifices that are done unto him; as when he answereth as it were by Fire, as we read in the Judges vi. 21. Then the Angel of the Lord put out the End of his Staff that he held in his Hand, and touched the Flesh and unleavened Bread, and there arose up Fire out of the Stones, and confumed the Stones, and unleavened Bread, &c. Fire betokeneth Zeal, and every Sacrifice was offer'd with Fire, to show with what Zeal we should burn, that come to offer Prayer, or Praise, and Thanks to the Lord. The Holy Ghost also defrended upon the Apostles in Fire, to show the Fervency of them upon whom it rested. But as a painted Fire yields but little Heat, so doth an Hypocrites colour'd Zeal; and many now always might bear such painted Fire upon an Escutcheon of Pretence for their Device. Thus Guillim. And adds, Argent, a Chevron voided, Azure, between three Flames of Fire Proper, is born by the Name of Wells. I know of sew Coats of Fire in England,

but there are more in France and Germany.

FISHES, both the Ancients and Moderns agree. that Fishes are the Emblem of Silence, because having no Lungs they cannot form any fort of Voice, whence came the Proverb, As Mute as a Fish. They also represent Watchfulness, because they sleep very little, or not at all; for if they ever happen to Slumber, it is so lightly, that the least Noise, or any sudden Light immediately awakes them. Some have made them the Hieroglyphick of Health; And as they keep to their Element, they may represent those who never forsake their Country, their Prince, or their Honour. St. Ambrose, speaking of Fishes, says, There are many more Sorts of them in the Sea, than there are of other Creatures upon the Earth; and that GOD has not only created them for the Sustenance of Man, but that we may learn from them; which may as well be said of all the terrestrial Animals, all which give us Instructions how to live in this World. As Fishes are of a less compleat Nature, says Guillim, than earthly, or aerial Animals, so must they of Reason be of less Esteem in Coat-Armour, unless the Quality of the Bearer add an Honour thereto; because those others do approach much more to the Nature of Man than the watry Sort does. That is the better which comes nearest to the best, and the Picture which is the adumbration of the Thing pourtray'd, cannot invert or alter the Order, or Worth of the Thing whereof it bears the Similitude: But here I speak

of Arms compos'd of Fishes, as they are consider'd in their own Nature, which notwithstanding as they are born of many Persons descended of Noble and Royal Families, are so much ennobled in their Estimation, as that they are to be preferr'd before many that are form'd of Bealts or Fowls. therefore must be also here recommended for a general Rule. That the Worthiness of the Bearer is not the least Respect we should use in considering the dignity of the Things born in Coat-Armour. Like as Birds have their Plumes, Wings, and Tails, by means whereof they do cut their Way, and make smooth Passage through the Air; in like fort Fishes are furnish'd with Fins, wherewith they guide themselves in their Swimming, and cut the Current of the Streams and Waves, for their more easy Pasfage, wherein their Course is directed by their Tail, as Ships are conducted by their Helm, or Rudder. As for their kinds of Motion, Fishes in Scripture are term'd Reptilia. In the great and wide Sea there are innumerable creeping Things, both small and great; which Challenns fays, is because Things when they swim seem to creep along the Water. Fishes are born after divers Manners, viz. directly upright, imbowed, extended, endorfed, respecting each other, furmounting one another, fretted, triangul'd, &c. All Fishes, says Leigh, that are born Feeding, shall be term'd in Blazon Devouring, because they do swallow all whole, without Mastication or Chewing; and you must rell whereon they feed. All Fishes rais'd directly upright, and having Fins, shall be term'd in Blazon, Hauriant, ab hauriendo, fignifying to Draw or Suck; because Fishes do oftentimes put their Heads in such fort above the Waters, to refresh themselves with the cool and temperate Air; but especially when the Waters do so rage and boil in the depth of the Seas, against

fome tempestuous Storm, that they cannot endure the unwonted Heat thereof. All Fishes that are born traverse, the Escutcheon must in Blazon be term'd Naiant, of the Word Nato, to swim, for in such manner do they bear themselves in the Water when they swim. It is needless to speak of the Variety, and innumerable Multitude of Fishes, that alone is sufficient to make a large Volume. See more of them under the Names of the chiefest here mention'd in their proper Places, and of the Manner of bearing them under the several Terms.

FITCHE', so call'd from the Latin Figo, or rather indeed from the French Fiche, both fignifying fix'd, and therefore it were better writ without the t, tho' the same is generally us'd. The Shape of it is when it ends in a sharp Point, that is fit to fix any thing into the Ground, and it is often us'd in Crosses, and the reason of it Mackenzy supposes to be, that the Primitive Christians were wont to carry Crosses with them wheresoever they went for Devotion, and when they settled themselves in their Tourney at any Place, they fix'd those portable Crosses in the Ground. Crosses are sometimes fitched by only a Point going out from the broad Foot thereof, and sometimes they go tapering away from the Center to the Point, and then it is faid to be fitche on the fourth Part. Uredus calls this Cross in Latin, Spiculata, and Mr. Gibbon is for terming it figibilis or figenda; and Upton Names it figitiva. Plate III. Fig. 20.

FIVE-LEAV'D-GRASS, well enough known, is us'd, by those who would introduce a Blazon by Herbs and Flowers, instead of Merals and Colours, to signify Vert, or Green. It is otherwise call'd Cinque-foile; but not admitted into the Science of Heraldry, as being a Notion only proper to confound it by a Multiplicity of needless Terms.

FLANCH,

FLANCH, Flanque or Flasque, Leigh would make these two distinct and subordinate Ordinaries, but Mr. Gibbon very judiciously accounts them both one, and properly written Flanque, and that the last is no Word in Heraldry, and the first but a Corruption. Un flanc, being a Side in French, which this Ordinary is as it were to the Shield, therefore my Author terms it in Latin, Latus or Latusculum, and (from its Form) adds the Epithet Gibbosum. He thinks also we may call it Segmentum gibbosum, or Orbituli Segmentum; it being the Segment of a circular Superficies. They are ever born double. Dist. to Guil.

FLANK'D, or Flanqué, of this the Distionary to Guillim, says thus, Flanqué, that is Flanck'd. By this the French express our Party per Saltire. Baron renders it in Latin, In decuffim feu decuffate quadrifidus, or quadripartitus. It may be also decusatus, or quadripartitus ad Modum litera X. And accordingly the Italians fay, In forma della littera X. Thus it is there explain'd, but Colombiere expresses it quite otherwise, for he has flangue en rond, and flangue en point, both which represent Sections taken out of the Sides of the Escutcheon, the first rounding from the Angles of it, the latter in strait Lines forming an Angle at the Fess, without making any Saltire; and this I do think to be the true meaning, because flanqué or flank'd cannot exted any farther than to taking Sections from the Side or Flanks, and not to divide the Escutcheon into four Parts, as the Saltire does. Besides, the French call party per Sakire, Escartele en Sautoir. Plate III. Fig. 21.

FLOWER-DE-LIS, or as vulgarly written Flower-de-luce, than which nothing is more us'd in Coat-Armour, is not mention'd in the Distinary at the end of the new Edition of Guillim; but in the Display it is said to be of most esteem above at

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other Flowers, having been from the first Bearing, the Charge of the Regal Escutcheon, orginally born by the Kings of France, tho tract of Time hath made the bearing of them more vulgar. Guillim, in opposition to the French, says, some of them confound it with the Lilly; but I am apt to believe he makes the Confusion himself, for Spelman in his Aspilogia, calls the Flower-de-luces in the French Arms Lilia, Lillies, and doubtlefs they are fuch; and the French ought to be allow'd to know what their Arms are, and what Words in their own Language do fignify, and confequently whether a Flower-de-lys be a Lilly, or another Flower. Accordingly Colombiere says, the Flower-de-lys, or Lilly, excels all other Flowers in sweet Odour, Fruitfulness, and Tallness, and therefore ought to be call'd the Queen of Flowers, and true Hieroglyphick of Royal Majesty. The Lys is the Emblem of the Holy Trinity, by reason of its three Branches, which also fignify Wisdom, Faith, and Prowess, by which Kingdoms are supported. The Lys, or Lillies, were the principal Ornament of Solomon's Crown; and the Sacred Scripture tells us, He in all his Clory was outdone by them; besides their being so bleasing to GOD, that he commanded the great Lawgiver to represent them in the noblest Works of the Temple, as upon the great Golden Candleflick, on the most precious Vessels, and on the Columns, that Temple and its Ornaments representing the Church of GOD. The Romans, to represent the Hopes they conceiv'd of being happily govern'd by the Emperor Augustus, struck Medals with a Goddess holding a Flower-de-lys in her Hand, with this Inscription, Spes Publica, the Publick Hope: and the Prophet Ifaiab, to express that the Just Man shall live for ever, fays, His Soul shall flourish in Heaven like the Lily, or Fleur-de-Lys. This Flower is become very

frequent among us, in some Coats One, in others Three, in others Five, and sometimes Semee, or all over the Escutcheon without any certain Number. George Earl of Bristol, Lord Digby of Sherborne, Knight of the most Noble Order of the Garter, bore Saphir, a Fleur de Lys Pearl.

FLEURDELISEE', Fleurettée, and Fleury. Sce

Flory.

FLEURONNEE' I take to be the same as Fleur

FLORY, Flowry, or Fleury, a Cross-Flory, by Upton in Latin call'd Crux Florida, differs from the Patonce, as is there mentioned, in that this has the Flowers at the ends circumflex and turning down, whereas the Patonce stretches out more like that which is call'd Paise. Colombiere does not mention this Cross: but Guillim and Morgan give several Infrances of its Use in England. The Editor of Guillim fays thus; Fleury, Flory, Fleurty, Floretty, all which, as Gibbon observes, amount but to Flower'd, and are but corrupt Expressions to the same end, tho' some will have it, that they fignify different Ways of Flowering. The French use Florence; and their Countryman Mr. Baron has Liliatus, which Gibbon also useth out of Cambden, Uredus, &c. Chiffletins. hath indeed Foliatus, which is not so proper, because all Things Flower'd, or Flory, in Arms, respect only the French Lilly, or Fleur de Lys. Plate III Fig. 22.

FLOWERS have also been much introduced among other Bearings, perhaps because of them Chaplets have been formerly made to adorn the Heads of Men esteem'd for their Virtues, or meritorious Actions. Something is here said for the better explaining of the Reasons for bearing them

under their particular Names.

FONDANT among the French Heralds fignifies the same as with us stooping for a Prey, as when an Eagle, a Hawk, or such like ravenous Fowl slies down to seize its said Prey.

FORCENE, as Cheval Forcene, is a Horse rearing

or standing on his hinder Legs.

FORME', or Formy, a Cross formé, or Formy, a Cross narrow in the Center and broad at the Extremities, so call'd by Leigh and Morgan, but most, or all others, call it Parée, both in the English and French; there-fore see the Word Patée, or Patrée.

FORMED. See Seared,

FOURCHEE', or Fourchy, a Cross fourchée, is forked at the ends, as the French Word we use for it denotes, being so call'd by the Heralds of that Nation, as well as ours. The Book of St. Albans gives it in Latin the Name of Crux furcata, and so does Upton, who, in the Cut he gives of it, rather represents a Cross auchor'd, turning the Extremities in a circular manner to sharp Points, whereas this forked Cross has the Forks compos'd of strait Lines and blunt Ends, as if cut off; and therefore it is better express'd in Latin, Crux obtusts terminus furcata, or Crux ad ejus extremitates obtuse bissida, which truly represents it, as may be seen in the Cut. Plate III. Fig. 23.

FOWLS. See Birds.

The FOX is reckon'd the most crafty and subtile of all Beasts. The Egyptians in their Hieroglyphicks took little notice of it; but the Greeks and Romans have writ much concerning it, and Esop in his Fables often brings in the Fox to represent a Piece of Cunning; and therefore Philistratus making all the Beasts to dance about Esop, sets the Fox for their Leader, to express that the wisest govern and direct the rest; so that considering the subtil Temper of the Fox, it may properly represent those who have done

done fignal Service to their Prince and Country in the Administration of Justice, or upon Embassies, or fuch like Negociations, where there is more use for Wit and Dexterity than for Strength and Valour. Foxes may also be the Emblem of those prudent Commanders, who rather choose to prevail in their Enterprizes by Conduct and Stratagems, than by the downright Dint of their Soldiers Courage, as gaining Victories with less Expence of Blood, like Ulviles, who for his Craft and Dexterity was valu'd beyond the brutal fighting Ajax. Foxes are of as frequent use in Armoury as most other Beasts, except Lyons, and their Heads without their Bodies often occur. Kadred-Hard of Wales bears, Argent, two Reynards, or Foxes counterfaliant in Bend. the Dexter surmounted of the Sinister Saltierlike Fox of Farley in the County of Wilts, Ermine, on a Chevron Azure, three Foxes Heads Erased Or. Colombiere gives us a Coat, which for its fingularity deserves to be taken Notice of, it belongs to the House of Schoden in Germany, and is, Gules, a Fox saliant towards the Sinister Side of the Escutcheon, Or, wearing a Capuchin or close Hood Sable, hanging down upon his Neck, and in it a Goslin Argent. This Bearing, he says, reprefents fuch as are full of Craft and Subtilty, who Hypocritically pretend to be very harmless, in Order to catch Goslins, that is, silly, weak and innocent Persons.

A FRET, fays the Dictionary to Guillim's Difplay, is so term'd, as I conjecture, because the Pieces of which it is compos'd, seem to fret each other, by their alternate Superposition. Some have term'd this a Frue-Lover's Knot; some others, Harrington's Knot, because it is their Arms, and Nodo sirms their Motto. This Blazon might serve for their Coat to those that know the Bearing, which it is

no Case Explains, therefore must not be used. Mr. Gibbon is for calling it, Heraldorum Nodus amatorius, or Heraldicus veri amoris Nodus. But no one can by this tell the Form of Heralds True Lover's Knot, therefore I must beg leave to tell him his following Blazon which he gives for those who diffent from his Opinion, is much better, viz. Retis unicam maculam. O duas Taniolas obliquas (dextram [cidicet & finistram) cuntta simul pro veri amoris nodo intertexta, which as he faith, is Mathematical enough. The Ancients us'd Freetum simplex, which is barba-So the Distionary above quoted, to rous Latin. which I have not any thing to add; but must obferve as to the derivation given of the Word, that I cannot perceive how the French should come to derive a Word from the English, which they do not

understand. Plate III. Fig. 24.

FRETTY, in French Frette, the last above quoted Dictionary speaks thus of it. Frette is of fix, eight or more Pieces. The Ancients were wont to fav. Arma frettata, of so many Pieces. Uredus hath Clathris scuto superpictis; and some instead of Clathris. Cancellis: fome use the Adjectives Calthratus and Cancellatus, among whom is Monf. Baron. But I am rather of Mr. Gibbon's Opinion, who Blazons fuch a Bearing by Bacillis, as hereafter: for Arms laticed, which the French term Treillie, have their Pieces passing all over, and nail'd in the loints; whereas these Bastons or Batons pass intenchangeably one over and under another; fo that laying aside both Clathrus and Cancellus, he blazons the Coat of the Lord Willoughby of Parham, viz. Azure fretty of eight Pieces Or, thus : Geftat fcutum caruleum octonis bacillis aureis impressum obliquis, quatuer dextria totidem finifiris, qui alius super alium (vicissim & subter) subalternatim interponuntur. Mr. Guillim derives the Term Freety from the French Word Retz, which fignifignifies a Net, which if so Reticulatum would be a proper Word, as in the Coat of the ancient Lords Etchingham of Sussex, viz. Azure fretty of six Argent. Parmam caruleam tribus, ex argento taniolis dextris, totidemque sinistris Reticulatum. But in this Variety of Opinions I shall leave every one to his own Way, recommending only this, that he takes that care in his Blazon, so to describe the Form, as that a Draught may be made therefrom. Thus that Distionary: And indeed the Thing can scarce be better explain'd. However I must observe, that Colombiere says, Fretté absolutely nam'd, without any addition, is suppos'd to be of six Pieces, that is, so many crossing one another; but if there be more than the Number they must be specify'd.

FUMETS, or Fimashing, is the Ordure, or Ex-

crement of an Hart, and all other Deer.

FUNERALS ought, where the Persons to be interr'd are of any Note, to be manag'd by the Heralds, as being the last Respect paid to the Deceas'd, whose Rank and Dignity ought to be the Rule of the Funeral Pomp, of which the Heralds are the true Judges, Most civiliz'd Nations have always paid fuch Honour to the Deceas'd, and affording decent Burial, at least, was reckon'd a Religious Duty by the Jews, and is fo still among The Cultom has been, at the Funeral Christians. of Great Persons, for all their Friends and Servants to assemble and attend them to the Grave in folemn Manner, carrying their Arms, Pennons, and all Enfigns of Honour. But in regard that there are several Degrees of Persons at such Solemnities. it is requisite that they should be Marshall'd in their proper Order; acording to their respective Ranks, as Gentlemen, Esquires, Knights. Barons. &c. which is the proper Office of the Herald, as are many other Particulars too tedious for this Place.

FURCHE, a Cross furche, that is, forked, denoting the eight Beatitudes to the Bearers thereof, says Sylvanus Morgan. There is also a Cross fourche de trois points, or forked of three Points, when each

End is twice forked. See Fourchée.

FURS us'd in Arms are taken from the Skins of certain Bealts, strip'd from the Bodies, artificially trimm'd, for the furring, doubling, or lining of Robes and Garments, serving as well for State and Magnificence, as for wholfome, and necessary Use. These are us'd as well in doublings of the Mantles pertaining to the Coat-Armours, as in the Coat-Armours themselves. Mackenzy says, Shields were cover'd with Skins, which Coverings gave Occafion to the Furs or Skins now in Mention, and this is certainly a better Reason for their being in Shields. than to fay, because they were us'd in Mantles and Garments. Furs do confift either of one Colour alone, or of more Colours than one. That Fur which confifteth of one Colour alone is White. Furs confisting of more than one Colour are either of two Colours, or more than two. Such Furs as are of two Colours only, are these, Ermin being White with Black Spots; Ermines is Black with White Spots; Erminois, whose Ground is Yellow, powder'd Black; Pean is Black powder'd with Yellow. Another Sort of Fur is call'd Vaire, made of Pieces of Skins sew'd together in the Shape of Glasses, but the Colours thereof are to be express'd. Varry coupy is another fort Fur of mention'd by Leigh, and others, but as it is controverted by many, no more needs be faid of it, See each of them under its peculiar Name.

A FUSIL, or as the French call it Fusee, that is, a Spindle, which is the Thing it represents. The Fuzil is longer than the Lozenge, having its upper and lower Part more acute and sharp, than

the other two collateral middle Parts, which Acuteness is occasion'd by the short Distance of the Space between the two collateral or middle Parts; which Space, if the Fusil be rightly made, is always shorter than any of the four Geometrical Lines whereof it is compos'd. Some have call'd it in Latin, Fusillus, others Fusa; but the true Name is Fusus, as signifying the Spindle. Plate III. Fig. 25.

FUSILLY, which the French call Fusele, denotes a Field, or Ordinary entirely cover dover, or divided into Fusils, which Upton calls Fusillatum; but Gibbon is for Fusis interstinctum, or distinctum; but allowing the proper Liberty due to Terms of Arts and Sciences Fusilatum seems to be a good Expres-

fion. Plate III. Fig. 26.

## खलल्लाल्लाला संस्था स्थान

## G.

ALEYS are of no less Antiquity than Ships, but not so serviceable in all Respects, as lying too low, and therefore unsit to endure so much soul Weather; however they have the Advantage of using their Oars, when the Wind does not sayour their Sails. It is a Sort of Vessel never us'd in England, and consequently it is likely no English Family bears it in Coat-Armour.

GAMBE, is a Corruption of the French Word Jambe, a Leg, and us d as such by Heralds, for the Leg of a Lion, or other Creature born in Arms, as Gules, three Lyons Gambes erazed Argent, being the Arms of Newdigate of Hatfield in the County of

Mid-

Middlesex. The Difference between a Gambe and a Paw, is that the first ought to be the whole Leg,

whereas the latter is the Paw cut off fhort.

A GARBE, this Term we have borrow'd from the French Word Gerbe, signifying a Sheaf of any Kind of Grain, and so we understand it. Gibbon from Ferne calls it Fascis frumentarius, which is a very proper Expression. The Garbe or Sheaf of Corn represents Summer of the four Seasons of the Year; and the Month of August, as the Bunch of Grapes represents Autumn, and the Month of September; Flowers the Spring, and May; and a Tree wither'd and without Leaves Winter, and January. Azure a Garbe Or is born by Grosvenors of Eatonin the County Palatin of Cheshire; and those of Bushbury in Staffordsbire, with only this Difference, that the former being Baronets have the Arms of Ulfter, commonly call'd the Bloody Hand, in a Canton Dexter, which the others have not. Many other Families bear Garbes after several Manners. For what reasons such Coats were first given is left to others to decide. Plate III. Fig. 27.

GARDANT denotes any Beast full sac'd, looking right forward, and tho' it be a French Word, I do not find it in use among their Heralds, who say a Lyon is never to be so represented, but a Leopard always, and therefore needs not to be express'd. Besides gardant in French signifies keeping, and we use it for looking. In Latin it may be term'd obversore, with his Face turn'd forward. Gules, a Lyon Rampant Gardant, Or, is the Coat-Armour of the Family of the Morices of Werington in De-

vonsbire. Plate III. Fig. 28.

GARDEVISURE, is the French Term, like most others in Heraldry, us'd also in English for the better expressing the use thereof; as serving for the

Safeguard, and Defence of the Face. This is for Brevity call'd the Vizor.

GARLAND. See Crown.

GARTER (the most noble Order of the) is generally fo well known, and has been treated of by so many Learned Writers, that a little said of it here will suffice, referring the Curious to those who have writ of it at large. It was first instituted by King Edward the Third in the Year 1350. To urge its Antiquity is needless, because it is certain, that Knights Hospitalers of St. John of Jerusalem, now call'd Knights of Malta, are much more ancient, as were the Knights Templars, afterwards suppress'd, and others that might be mention'd. Nor is it worth while to enter upon the Controversy about the Motive that induc'd King Edward to found this Order, some affirming that it was an amorous contrivance, in Honour of a Lady's Garter; from whence it had the Name; and others strenuously contending to deduce it from a more Noble Original, tending only to reward fuch as had ferv'd well in the Wars. Be that as it will, for both thefe Motives might concur to the same End; this is certain, that it has ever fince been look'd upon as a great Addition bestow'd on the Noblest Persons of the English Nation, and many foreign Princes have thought fit to be admitted to it. The Value of it is much enhanc'd by the small Number it contains, having at the first Institution been appointed for only twenty fix, including the Soverign, and that Number never after increas'd; whereas all other Orders have been fo freely bestow'd, that they have lost much of their Esteem by it. The Patron of this Order is St. George, the famous Warrior of Cappadocia, who after having exercis'd his Valour in the Wars, laid down his Life for the Christian Faith, on which account he was honour'd by all

the Christian World, and very many Churches erect ed under his Invocation, and at length he became the Tutelar Saint of the Kingdom of England; and that he might be so to this Order, the Founder appointed every Knight, as his Badge, to wear the Image of St. George a Horseback trampling upon a Dragon, with his Spear ready to pierce him; the whole garnish'd with precious Stones appendant to a Blue Ribbon about their Necks, and this in Regard that the Saint is said to have kill'd such a Monster; that in his Days ravag'd the Country! Besides the St. George on their Breasts they are to wear a Garter set with Pearls and precious Stones; with this Motto, Honi soit qui mal y pense, Shame be to him that evil thinks. Which those who fayour the Opinion of the Lady's Garter above mention'd, do with good Reason observe as a Proof of their Affertion, being the King's Words, when he took the same up, for otherwise there had been no Occasion for such an Expression. But not to urge that; the Garter is fastned to the Left Leg with a Gold Buckle, and therefore they are call'd Knights of the Garter. None of the Knights ought ever to appear abroad without these two Ornaments. Besides King Charles the First Ordain'd that every Knight should always wear a Star of silver Embroidery upon his Cloak, and Coat, with the Escutcheon of St. George, within the Garter; in the Center of it. To describe the Robes belonging to the Order, and the manner of Installing Knights, with the Oath they take, and the Rules prescrib'd them. being too long for this Place, those who desire it may read all at full Length in Astmole's Order of the Garter.

GARTER PRINCIPAL KING OF ARMS; was instituted for the Service of the Order, not at the first founding of the Order; but afterwards by

King Henry the Fifth, as Sovereign, with the Advice and Confent of the Knights Companions, and as such he is call'd Sovereign of the Office of Arms over all the Servants of Arms of England. He is alfo stil'd Chief and Principal King of Arms, and fo acknowledged by the other Kings, and Heralds. and Pursuivants. As such he goes first. His peculiar Duty is to attend upon the Knights of the Garrer at their Solemnities: to advertise those that are chosen of their Election; to call them to be install'd at Windfor; to cause their Arms to be hung up over their Seats, and to Marshal the Funeral Rites and Ceremonies of them; as also of the greater Nobility, as of Princes, Dukes, Marquelles, Earls, Vifcounts, and Barons; besides many other Services to the King and State. Garter, and Principal King of Arms, are two distinct Offices anired in one Person. Garter's Employment is to attend the Service of the Garter, in Reference to which he has allow'd him, First, A Mantle, and Badge. Second, A House in Windsor-Castle. Third, Pensions both from the Sovereign, and Knights. Fourth, Fees. As King of Arms, he is to perform Services relating to the Office of Arms, and there appertains to him, Finst, A rich Coat and a Grown. Second, Lodgings within the College of Arms Third, A Pension out of the Exchequer. Fourth Fees. Garter's Oath relates only to Services to be perform'd within the Order, and is taken in Chapter before the Sovereign and Knights Companions, at his Admittance into the Office; but he takes no Oath before the Earl-Marshal, when created King of Arms; being regulated by the Laws of the Order; the Sovereign's Pleasure, and consequently their Officer; and not subject to the Earl-Marshal's Authority; nor as Garter (but as King of Arms) intermeddles with any Thing under it. That Gar-

ter is an Officer of the Order, as appears by the Statutes, which mention five Offices appertaining to it, viz. Prelate, Chancellor, Register, King of Arms nam'd Garter, and Usher at Arms nam'd the Black Rod. The three Officers, viz. Register, Garter King of Arms, and Black Rod, are under the Protection of the Sovereign, and if any Injury be done them by Subjects, or Foreigners, they submitting their Cause to the Judgment of the Sovereign and Knights Companions, they shall be bound to receive them, and to do them fuffice, and if the adverse Party will not submit, they shall be bound to take Part with, and favour the Officer: Only the King, as Sovereign, and the Knights Companions, can appoint Garter, tho' the Earl-Marthal has a Right of chuling all other Officers of Arms. The Qualifications of Garter are, that he be a Gentleman of Blood, and of Arms, and of clear Reputation. As to granting or confirming of Arms, in Regard there have been many Controversies about it, the Earl-Marshal has regulated the same so, that to all new Grants, Garter shall first Sign and Seal, and then the King of that Province in which the Receiver lives; and both have their Fees; but either Clarencieux, or Norroy may give a Confirmation, without being compell'd to have Garter's Affistance.

France. The Moors having overrun almost all Spain, passed into France in vast Numbers, and extended themselves as far as the Alps. Charles Martel them Governing that Nation only as Mayre of the Palace, and designing to raise himself to the Throne, gather'd an Army, of only 30000 Men, and joining in League with Eudo Duke of Aquitain, they both sell upon the Moors, who were 400000 strong, over whom they obtained a compleat Victory, killing

265000 of those Insidels with their General. This Battle, according to fome French Authors, was fought in the Year 726, others fay 730, and some of the Spaniards 734, so much do they vary in Point of Time, tho they all agree as to the other principal Circumstances. The Pillage of the Field was of very great Value, and various; but among other Things of Esteem there was found a considerable Quantity of Gennet's Furs, and several of those Creatures alive, which being great Rarities were all presented to Charles Martel, who priz'd them very much both for the Delicacy of the Fur, and the Sweetness of their Smell, not unlike to that of a Civet-Cat, and therefore as Marks of Favour, he bestow'd some of them among the greatest Men in his Army, by whom they were had in great Esteem. This Creature, call'd a Gennet is not unlike a Cat as well for Bigness, as Shape of Body, but the Nose or Snout, is long and slender like a Weezel; it is extraordinary light and swift, and the Skin as fine and foft as Down. Some fay they may be bred tame, and that in Parts of Turky they are so about their Houses like Cats. There are two Sorts of them, one of which is very valuable, as being rare, the other more common. The most common Sort is grey, mortled, or full of black Spots, the other is black as Jeat and as glosly as the finest Velvet, but speckled with Red, which sets off the Creature wonderfully. The Skin when rubb'd and chaf'd Exhales a most fragant Odour not unlike to Musk, which was the Reason that in former Times many great Men had their Garments lin'd with these Furs. Charles Martel, to perpetuate the Memory of this glorious Victory, and at the same Time, honour those who had bore chief Commands and signaliz'd themselves in it, instituted the first Order of Knighthood that ever was in France, and call'd it the Order

of the Gennet, on account of those Creatures and Furs, taken as was faid before, among the Spoils of the Enemy. He ordain'd there should be only fixteen Knights at any one Time, who were distinguishable by their Collars of Gold, confisting of three Chains, all meeting and knitting together at certain Distances in enamell'd red Roses. At the End of the Collar, by three other Chains hung a Genner of Gold, as it has been describ'd before, enamell'd Black and Red, fitting on a Turf or Bank of Flowers, beautifully enamell'd. Charles Martel declar'd himself Chief of the Order; leaving the Sovereignty to his Successors Mayres of the Palace. that should be of his own Blood. The Order continu'd in a flourishing Condition in France, as long as the fecond Line of Kings, descending from Pepin and his Son Charlemagne wore the Crown ; but at length, Robert, the only King of that Name, instituting the Order of the Star; in Honour of the Bleffed Virgin Mary, call'd the Star of the Sea, this Order of the Gennet, was wholly suppress'd.

GENTLEMAN, by us usually express d in Latin by the Word Generosus, because he ought to be of a generous Disposition. In French Gentilhomme, in Spanish Hidalgo, which imports Hijo dalgo, the Son of a Family of Value. Gentlemen have their beginning either of Blood, as they are born of Parents of Worth; or for having done fomething in Peace, or War; whereby they deserve to bear Arms, and be accounted Gentlemen. But in these Days all are Gentlemen that have Money, and if need be a King at Arms shall grant him a Coat of Arms, if he has none. If a Man be a Gentleman by Office only, and loses the same, then he also loses his Gentility. The Saxons formerly admitted none to the Degree of Gentry that liv'd by Trades, or Business of Buying or Selling, except only those that throve by Husban-

Husbandry, and Merchandife. In all Ages Hufbandry has been reputed a creditable way of living. and trading by Sea has been the next in Esteem. Formerly only the Sons of Gentlemen were admitted into the Inns of Court, whence it came to pass that there was scarce any to be found skill'd in the Law but Gentlemen. Many Privileges belong'd formerly to Gentlemen, among which were, First. That if a Peasant, or mean Person detracted from the Honour of a Gentleman, he had a Remedy at Law: but if one Gentleman from another, Combat was allow'd. Secondly, In equal Crimes a Gentleman was more favourably punish'd than a Churl, provided the Crime were not Herefy, Treason, or excessive Contumacy. Thirdly, A Gentleman was to have peculiar Honour and Respect paid him by a mean Person. Fourthly, In giving Evidence the Testimony of a Gentleman was more Authentick than that of a Clown. Fifthly, In Election of Magistrates, and Officers by Vote, the Suffrage of & Gentleman should take Place of an ignoble Person. Sixthly, A Gentleman should be excus'd from base Services, Impositions, and Duties, both Real, and Seventhly, A Gentleman condemn'd to Personal. Death ought not to be hang'd, but beheaded, and his Examination taken without Torture. Eighthly, To take down the Coat-Armour of any Gentleman. to deface his Monument, or offer Violence to any Ensign of the deceas'd Noble, deserv'd Punishment. Ninthly, A Clown could not challenge a Gentleman to combat, because there was no Parity in their Conditions. Much more might be faid to this Effeet, but as it is all ceasid, and has no being, let it pals. A Gentleman is of perfect Blood, and of Ancestors who has four Descents of Gentility both by his Father and Mother, that is, whose Father's Grandfather, his Great Grandfather, his Grandfather, and his Father on both Sides were all Gentlemen. Now Men assume this Dignity who are neither so by Blood, nor Coat-Armour; which Sir John Ferne calls Apocriphate, and debarr'd of all Privilege of Gentility. These Gentlemen, by Name, and not in Reality says he, are the Students of Law, Grooms of his Majesty's Palace, Sons of Churls made Priests, or Canons, &c. or such as have receiv'd Degrees in Schools, or born Office in the City, by which they are styl'd Gentlemen, yet have no Right to Coat-Armour. Thus the said Sir John, and so many others, concerning Gentility; of which this may suffice, without it were otherwise regulated.

GIRL is the Term us'd to fignify the young of

a Roe in its second Year.

GIRONNE', or Gironny, as English Writers often have it, corrupting the Original. Of this the Di-Hionary to Guillim fays thus: The Word Giron, in French signifies the Lap, for suppose one sitting (the Knees polited fomewhat afunder) imagining also a Traverse Line, from one Knee to the other; the same with the two Thighs makes a Giron. The Ancients did use to Term such Bearing, Arma contraconata, of so many Pieces; and thus doth Fern, Mackenzy, and others. But Gibbon thinks the Word somewhat barbarous, and adviseth us rather. to the Substantive Conus, whence the other is coin'd, faying, Scutum segmentis duodenis in conorum modum ex Auro vicissim & cyano, interstinctum; for, Gyronmy of twelve, Or and Azure. But rather than all he chuseth the Word Cuneatus, from Cuneus, a Wedge, of which Form a Giron is, faying, Scutum Segmentis denis, ex auro vicissim & syano, cuneatum; for, Gironny of ten, Or and Azure. Sometimes where the Girons are form'd directly by the several Lines of Partition, he describes them by those Lines, in all

all which the Reader is left to his own Humour Thus the Author of that Dictionary. Now I cannot fee what Occasion there is for forming imaginary Lines in the Lap, and all the other strange Notions, when it is more easily and rationally deriv'd from the Spanish, in which Language it fignifies a Gore in a Garment, which exactly answers to the Giron in Heraldry, and the ancient Family of the Dukes de Ossuna, whose Name is also Giron, bear three Girons in their Arms, whence it is more than probable that the French Heralds had the Word, and made use of it in blazoning such Arms. Upton calls these Arms in Latin, Contraconata, which is above call'd barbarous by Gibbon; but for what Reafon does not appear, the Liberty of coining fuch Words in Heraldry, when they are proper, being always allow'd, and the Propriety of this being vifible, in as much as Gironné confilts of so many Cones opposite to one another; unless it be objected that a Cone is properly Round, tho' ending in a Point, which may be objected against the Word Cuneus, a Wedge, because the Wedge does not terminate in a Point, but in a broad Edge; which brings this again to the Spanish Word Giron, a Gore of a Garment ending in a Point, without either Roundness or Edge. Another Observation occurs as to this Term, Gironné, which Colombiere tells us ought to be of eight Pieces, for speaking of the feveral Partitions, he says thus, Maugiron in Dauphine, bears Gironne of fix Pieces, Argent and Sable, this Name alludes to the Arms, Maugiron, as if we should say, ill gironed, because the true gironne, is to be of eight Pieces. Plate IV. Fig. 1.

GLORIOUS VIRGIN (Knights of the Order of the) in Venice, instituted by Bartholomew of Vincentia, Anno 1222. Their Charge is to defend Widows and Orphans, and to procure, as much as in

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them

them is, the Peace of Italy. It was approved of by Pope Urban the Fourth Anno 1262. The Badge of this Order was a Purple Cross, between certain Stars. The Habit a White Surcoat over a Russet Cloak, and seems to have been a Religious as well as Military Institution, like the Spanish Orders, and that of Malta.

The GOAT is the Emblem of Lasciviousness and Wantonness, and represents an Harlot, because the Goat does much Mischief with its Teeth; gnawing and destroying the Trees and Plants, and so the Harlot does no less harm to Men, by alluring them with her Mouth to their Ruin. For this Reason it is hard to guess, what Motive induc'd those that took them for their Arms, unless it were to denote that they had subdu'd their Passions, or that they had conquer'd some wicked Enemy, who was subject to such Vices as the Goat is. Under this Name are comprehended both the Male and Female of the Kind, in English, but in other Languages they are distinct, Gules, a Goat passant Argent, is born by the Name of Baker.

GOBONE', Gobonated, is the same as Componé.

GOLDEN-FLEECE (Knights of the Order of the) in Spain, instituted by Philip, Duke of Burgundy, in Memory of Gideen's Fleece. The Letters Patents for the Institution are dated the 10th of January 1429. He appointed it for thirty Knights, all Gentlemen unblemish'd, himself and his Successors to be Chiefs; and four Ossicers, viz. the Chancellor, Treasurer, Advocate, and King of Arms, call'd Golden-Fleece. The Collar of the Order is compos'd of double Fusils, or Steels, interwoven with Stones and Flints, casting forth Flames of Fire, at the End whereof hangs on the Breastl'a Fleece, all of Goldenamell'd. The Fusils are joyn'd two and two together; as if they were double Bs.

to signify Burgundy, and the Flint Stones the ancient Arms of the Kings of Burgundy of the French Race, the Motto, Ante Ferit quam Flamma micet, it strikes before the Fire appears. The Great Cloaks or Mantles, had the Guards of the same Embroidery of Gold. The Patron of the Order is St. Andrew. The Sovereignty of this Order came to the Crown of Spain, by Philip, Duke of Burgundy, ascending that Throne in Right of his Wife, and so left it to his Posterity.

GOLPS are Roundles of the Purple Tincture, or Colour, according to the English way of Blazon, for the French call all Roundles Torteaux, and

then add their peculiar Colours.

GORE is one of the Abatements, and denotes, according to Guillim, a Coward; being a Figure confifting of two arch Lines drawn one from the Sinister Chief, and the other from the Sinister Bale, both meeting in an acute Angle in the Middle of the Fess Point. See Abatements, and Place IV. Fig. 2.

GREASE, is the Fat of a Boar or Hare.

A GRIFFON his an imaginary chimerical Animal, never to be found any where but in Painting, feign'd by the Ancients to be one half Eagles, and the other half Lyons, to express Strength and Swiftness join'd together, and extraordinary Vigilancy to preserve Things they are entrusted with, as the Heathen Naturalists perswaded the Ignorant, that these Creatures guarded the Gold Mines with incredible Watchfulness and Resolution, that none might come at them; and they add, that Apollo had his Chariot drawn by them. Many other Monsters have been invented by Poets, as the Harpy, the Chimera, the Pegasus, the Centaur, the Cockatrice, the Dragon, the Sphinx, &c. Or, a Griffon rampant, with Wings display'd Sable, is born by

the Family of Morgan in Monmouthshire, and many of the Welch Countries. Guillim blazons it Rampant, and says, a Bear, Griffon, or whatsoever other Animal of sierce Nature may be so blazon'd as well as a Lyon. Sylvanus Morgan, and others, use the Term of Segriant, instead of Rampant, of which

fee more under those two Words.

GRINGOLLEE'. Colombiere has a Crofs he blazons ancrée & gringollée, which is made in the same Manner as the anchored Cross, with this Difference, that those which should represent the Anchor Flooks at the Ends, are Snakes Heads turning both ways as the Flooks do, which he says are the Arms of Kaer in Britany, and others he there Names. Plate IV. Fig. 3.

GROANING, is the Term us'd for the Cry, or

Noise made by a Buck.

GUAY, as Cleval guay, is a Horse rearing, and

standing on his hinder Legs.

GULES, in this Science fignifies the Colour Red, in Latin call'd Ruber, and in Spanish Roxo. In engraving it is denoted by Perpendicular Lines falling from the Top of the Scutcheon to the Botom. and mark'd with the Letter G. Scribonius defines this Colour; Rubedo est color equali simul Albedinis & Nigredinis combinatione conftans; confisting of an equal Mixture of White and Black. It represents Fire, which is the chiefest, lightsomest, and clearest of the Elements. Mackenzy supposes the Name Gules to be deriv'd from the Hebrew Word Gulude, a Piece of Red Cloth; or from the Arabick Word Gule, a red Rose, as Menestrier observes. Sylvanus Morgan tells us, it denotes the Power of the Almighty; and in Moral Vertues it denotes Martial Prowefs, Boldness, and Hardiness; with Gold a defire to Conquer; with Argent, revenging the Innocent, and beating down the Envious; the Ancients

using this Colour to make them terrible to their Enemies, and to stir up Magnanimity; the ancient Britons, as well as the Egyptians esteeming this Colour above all others. Colombiere observes, that Martial calls this Colour rutilusand ruffus, in these Verses,

Roma magis fuscis, vestitur Gallia ruffis, Et placet hic pueris, milit ibusque color.

Where we see that the Gauls were fond of this Colour, and that it was then agreeable to Youth and to Soldiers. The fame Author adds thus: Some ancient Heralds have call'd this Colour Warlike, Vermillion, the Colour of Blood and Scarlet: and the Name of Gules has been given it, as Feron, fays, because all Beasts when they devour their Prey, have their: Throats (in French call'd Gueules) bloody, and full of Red. Some fay, this Name of Gules comes from the Hebrew Word Gulud. (But of this above.) Of spiritual Virtues it denotes Justice, Charity, and an ardent Love of God and our Neighbour; of worldly Virtues, Valour, Fury, Nobility, Hardiness and Magnanimity; of Vices, Cruelty, Choler, Murder and Slaughter; of the Planets, Mars; of human Constitutions the Cholerick; of precious Stones, the Ruby; of Metals, Copper; of Trees, the Cedar; of Flowers, the Piony. the Clovegillyflower and the Pink; of Birds, the Pelican; of the Days of the Week, Tuesday; of the Months of the Year, March and July; of the Ages of Men, the Manly. Those who bear this Colour are oblig'd to relieve fuch as are in Danger of being oppress'd by Injustice. Spelman in his Aspilogia, fays this Colour was honour'd by the Romans, as it had been before by the Trojans; for they painted the Bodies of their Gods, and of the Generals that Contains triump'd 1.1

triumph'd with Vermillion. The Roman Soldiers under the Consuls wore Red, and were therefore call'd Rusati. No Roman was allow'd to wear it without the Prince's Leave. St. Isidorius writes of this Colour thus: Russata vestis, quam Graci Phæniceam vocant, nos coccineam, reperta est a Lacedemonijs ad celandum, coloris similitudine sanguinem. The Red Garment, which the Greeks call Phenician, and we Scarlet, was first us'd by the Lacedemonians, to prevent seeing of Blood, by the likeness of the Colours: Johannes de Bado Aureo, and other Authors speak much to this same Essect, for which Reason it will be needless to add any thing from them. Plate IV. Fig. 4.

GUNSTONE. See Pellet.

A GURGES, is a Whirlpool and needs no Description, as being well known, only this is to be observed, that the Whirlpool is always born proper, therefore there is no Occasion for naming of the Field, because the whole is Azure and Argent, and takes up all the Field, representing the Rapid Motion of the Water turning round. The first is the Common Latin Word, the latter the English.

GUSSET, says the Diet. to Guillim, is one of the whimsical Abatements of Honour; for a Person who is either Lascivious, Esseminate, or a Sot, or all; being form'd by a Line drawn from the Dexter or Sinister Chief Points, and falling down Perpendicularly to the extream Base. As for the whimsical Part, we have spoke to it under the Word Abatement; and in the Description should be added, that the first Line of the Gusser proceeds from the Dexter, or Sinister Angle of the Chief, and descends diagonally to the Chief Point, from whence another Line salls perpendicularly upon the Base. A Gusser is a Piece of Armour; and it is the Name of a Piece us'd in a Shirt, Plate IV. Fig. 5.

GUTTY; by this we understand any thing sull of Drops; Guttis respersum, or imbricatum, according to Gibbon; at which Time we should Name the Colour of those Drops, as for instance, gestat parmam argenteam guttis atris respersam. There is an English Author, says Gabbon, so finical, that he will have red Drops to be Gutte de sang, or Drops of Blood; those that are Black, Gutte de Poix (of Pitch) if White Gutte de L'eau (of Water;) and if Blue, Gutte de larmes, that is, Drops of Tears. But the French, and other Nations, know not these Novelties; but say Gutte of such or such Colours.

GUZES, are Roundles of a Sanguin, or Murry Colour, so call'd by none but English Heralds, all others calling them Torteaux, as they do all other Roundles, only expressing the Colour they are of; but this is a peculiar English Fancy, of which more is said under others, of these Roundles. These Guzes, being of a Bloody Hew, are by some supposed to represent Wounds; and may in Latin be call'd Tortelle sanguinea.

GYRONY, see Gironé, or Gironne.

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TJABERGION, is a little Coat of Mail, or

only Sleeves and Gorget of Mail.

Simister, that is, right and left, expanded or open, and after other Manners. They are the most absolutely necessary of the Parts of Man, as serving for all Sorts of Actions, and even to denote our very Thoughts and Designs. Among the Egyptian Hieroglyphicks, the Hand denotes Power, Equity, Fidelity, and Justice; and joining of Hands is an universal Token of Friendship, and clapping of Hands is a general Mark of Applause. Azure a Dexter Hand couped at the Wrist, and extended in Pale, Argent; is born by the Name of Brome. Argent three sinister Hands, couped at the Wrist Gules, by the Name of Maynard.

HARBOURETH is the Term us'd to express

where a Hart takes up his Place of abode.

The HARE, is the Emblem of Vigilancy, quick Hearing, Wantonness, Fear, Fruitfulness and Solitude. The Romans bore Hares in some of the Colours in the Days of the Emperor Valens, which shows that they were not then thought a dishonourable Bearing, even for Soldiers.

An HARP, that well known Instrument of Musick, is born in Arms, an instance whereof we have in the Kingdom of Ireland, whose Arms are, Jupiter, a Harp Sol, stringed Luna. Many other Instances might be brought, but this many suffice.

HART, is the Creature we commonly call a Stag in its fixth Year; and that Name it ever af-

ter retains.

HART-ROYAL is a Hart that has been hunted or chas'd by the King or Queen, and made his Escape away alive, after which he is ever call'd a

Hart-Royal.

HART-ROYAL PROCLAIMD is a Hart that having been hunted by the King or Queen, and forc'd out of the Forest so far, that it is unlike that he will of himself return thither again, and then the King or Queen give him over; that Hart having given them Diversion, and they being willing he should return to the Forest again, they cause Proclamation to be made, that no Person shall kill, hurt, hunt, or chase him, but permit him to return in Sasety to the Forest from whence he came, and then for ever after he is call'd a Hart-Royal proclaim'd.

HAURIANT is a Term peculiar to Fishes, and fignifies their being rais'd directly upright ab bauriendo, that is, from drawing or sucking, because they often raise themselves in that Manner; with their Heads above the Water; to refresh themselves by sucking in the Air; whence it may be term'd in Latin, Piscie hauriens halitum, or Piscie anbelans erettus. In French it is the same as with us. Plate

IV. Fig. 6.

HEADS either of Men, Bealts, or Birds, are very frequent in Armoury, and born either full-fac d, looking forward, or side-fac d in profil; when only one half of the Face appears, which differen-

ces ought to be mention'd in Blazon, to avoid Mistakes, as a Head or Heads fronting, or a Head of
Heads side-fac'd, or in Profil, thus, Vert, a Chevron
Gules, between three Turks Heads couped side-fac'd
Proper, is born by the Name of Smith. And again,
Or, a Cross Gules, between four Black-Moors Heads,
couped at the Shoulders Proper, is born by the Name
of Juxon. As the Head is the principal Part of the
Body, so it is of Course the noblest Bearing, and
supreme to that of any other Member.

HEARTS are frequent in Coat-Armour, and born after several Manners, sometimes wounded and sometimes sound, of which it is needless to produce Instances, they being common enough. They were at first given to denote the Valour or Sincerity of the Bearer, when Arms were the Reward of Virtue, but since they are become common to all Persons that have Wealth, instead of Worth, a Heart signifies as little as any other Thing,

HEINUSE is the Term to fignify the young one

of a Roe, in its third Year.

- HELMET, as the Head is the noblest Part of human Body, so the Helmet is doubtless the nobleft Part appertaining to a Gentleman's Arms. Formerly there were establish'd Rules for the Helmets that were fet over the Arms of Gentlemen, of Knights, of Lords, &c. every one according to his Rank, and they were distinguish'd by the Number of Bars before the Vizor, by which every one that faw them might know the Bearer's Qualities, the Polition also of the Helmet over the Escutcheon was observeable, as shall be hinted in its Place; but at present there are great Abuses committed in this Particular, and many wear what their Fancy Dactates. not what of Right appertains to them. The Custom of France, from whence we had all our in Heraldry, was according to the French Heralds

thus. A Person newly ennobled, or become a Gentleman, bore over his Escutcheon an Helmet of bright Iron or Steel, in Profil, or standing Sideways, the Vizor a little open. Secondly, A Gentleman of three Descents by Father and Mother had his Helmet somewhat more open, but still in Profil, or Sideways, showing three Bars of the Vizor, Thirdly, The ancient Gentleman, who was a Knight, and had been in some considerable Employments had it still in Profil, but showing five Bars, the Edges of Silver. Fourthly, A Baron's Helmet was of Silver, the Edges of Gold, with feven Bars, neither quite in Profil, nor quite fronting, with a Coronet over it adorn'd with Pearls. Fifthly, Earls and Viscounts had a Silver Helmet with Gold Edges, its Position like the Former, with their Coronets; but now they bear it quite fronting, with nine Bars. Sixthly, Marquisses had a Silver Helmet damask'd, fronting, with eleven Bars, and Seventhly, Dukes and Princes have their Coronet. their Helmet damask'd, fronting, the Vizor almost open, and without Bars, with their Coronets over them. Eighthly, The Helmets of Kings and Emperors, are all of Gold damask'd, fronting, the Vizor quite open, and without Bars, because they are to fee and know all Things, and command all without Contradiction. The Helmets of Bastards, according to some Authors are to be turn'd to the left, to denote their Bastardy. Thus the French, among the Eng'ish, Leigh would have the Helmet in Profil, and close to belong to Knights, but all others differ from him, and give it to Gentlemen and Esquires. To a Knight they assign the Helmet standing right forward and the Beaver a little open. The Helmet in Profil, or posited sideways, and open, with Bars belongs to all Noblemen under the Degree of a Duke; and the Helmet right

right forward, and open with many Bars is affign'd to Dukes, Princes, and Monarchs; those turn'd sideways faid to denote giving Ear to the Commands of Superiors, and those right forward to fignify giving of Orders with absolute Authority. I have given both French and English to the Satisfaction of the Curious; but the French, as more particular, feem to be much more preferable, denoting every Degree in its proper Manner. The general Use is one Helmet upon a Shield, but there are fometimes found two and three. If there be two they must be plac'd facing one another; as if two Persons were looking upon each orher; but if three, the middlemost must stand directly forward, and the other two on the Sides, facing towards it; like two Persons looking upon the third. Thus much

may suffice as to Helmets in general.

HERALD, according to Verstegan, is derived from Here, an Army, and Healt, a Champion, as if he were the Armies Champion, because he had the special Charge to challenge unto Battle, or Combat. He wholly rejects the Derivation from Here, Lord, and alt, Old, which still is very agreeable to Upton, who says, they were Veterani, old Soldiers of Fame, which fuits very well with the latter Etimology. But it is needlefs to enter upon that Controversy, the Word we certainly had from the French, as well as the Science, and the Franks were originally Germans, fo that the Word might well be Teutonick. To bring it from Latin feems quite out of the Way, for the Romans call'd them Caduceatores, and Feciales, and they had always great Respect paid them in all Nations. The Difference between Feciales, and Caduceatores, as Francis Philelphus, tells us, was that the Feciales were thole among the Aucients, who declar'd War with the usual Formalities; the Ceduceatores were Messengers of Peace, to

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Peace, so call'd from the Caduceus, or Wand they carry'd in their Hands. A Herald was also call'd Praco because he proclam'd his Master's Messages. But in those Days they knew nothing of what their Office is now, which is to Blazon the Arms of the The Credit of them in former Ages, when Honour was more respected than now, appears by the Ceremonies at their Creation, which ought to be by the Sovereign himself, or else by special Commission from him, which here follows, as set down by Gerard Leigh. The King ask'd the Perfon to be so created, whether he were a Gentleman of Blood, or of second Coat-Armour. If he was not, the King gave him Lands and Fees, and affign'd him and his Heirs proper Arms. Then as the Messenger was brought in by the Herald of the Province, so the Pursuivant was brought in by the eldest Herald, who at the Prince's Command perform'd all the Ceremonies; as turning the Coat of Arms, fetting the Manucles thereof on the Arms of the faid Pursuivant, and putting about his Neck a Collar of SS, the one S. being Argent, and the other Sable, and when he was nam'd, the Prince himself took the Cup from the Herald, which was all Gilt, and poured the Water and Wine upon the Head of the Pursuivant, creating him by the Name of Our Herald; and the King, when the Oath was administred, gave the same Cup to the new Herald. The Difference in the Collars being, that the King of Arms has one S. Gold, and the other Silver; whereas the Herald, as has been faid, has one of Silver, and the other Black. Upton sums up the Business of an Herald, thus: That it was their Office to create under Officers, to number the People, to commence Treaties of Matrimony, and of Peace between Princes, to visit Kingdoms and Regions, to be present at Martial Exploits, &c. and they

they were to wear a Coat of their Master's Arms. and to wear the same in Conflicts and Tourneaments, or ride through foreign Countries. And they are to wear their Coats at Entertainments. the Coronations of Kings and Queens, and the Solemnities of Princes, Dukes, and other great Lords. Queen Mary made, or at least confirm'd them a Corporation, by the Procurement of the Duke of Norfolk, who also procur'd them Derby-House, which they hold at this Day. In the Time of King Richard the Second, there belong'd to the King of Arms and Heralds, at the Coronation of the King, a Bounty of 100 1; when the King first display'd his Banners, 100 Marks; when the King's Son was made a Knight 40 Marks; when the Prince, and a Duke first display their Banners 201; if it be a Marquis 20 Marks; if an Earl 101.; if a Baron Marks of Silver Crowns, or 15 Nobles; and if a Knight Batchelor newly made a Banneret 5 Marks, When the King is marry'd, the or 10 Nobles. faid Kings of Arms and Heralds, to have 50%. Item, when the Queen has a Child Christned a Largels, at the Queen's Pleasure, or of the Lords of the Council, which uses to be once 100 l. another Time 100 Marks, other Times more or less: and when the is church'd, fuch another Largess. Item, when Princesses, Dutchesses, Marchionesses, Countesses and Baronesses, have a Child Christned, and when they are Church'd, a Largess suitable to their Quality and Pleasure. Item, as often as the King wears his Crown, or holds Royal State, especially at the four great Festivals of Christmass, Easter, Whit-Suntide, and All Saints, to every one of the three Kings at Arms, that is present when the King goes to the Chapel to Mass, a Largess at the King's Pleasure. Item, when a Maiden Princess, or Daughter of a Duke, Marquiss, Earl, or Baron is marry d, there

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there belongs to the faid Kings of Arms, if present, the upper Gatment she is marry'd in. Item, if there be a Combat within Lists, there belong to the Kings of Arms, if present, and if not, to the other Heralds present, their Pavillions, and if one of the Combatants is vanquish'd, the King's of Arms and Heralds that are present, shall have all the Accoutrements of the Person so vanquish'd, and all other Armour that falls to the Ground. Item, when Subjects rebel, and fortify any Camp or Place, and afterwards quit the same and fly without a Battle, there appertain to the faid Kings of Arms, and Heralds that are present, all the Carts, Carriages, and Tools left behind. Besides at Newyears-tyde, all the Noblemen, and Knights of the Court, us'd to give the Heralds Newyears Gifts. Besides the King's Heralds, in former Times, divers Noblemen had Heralds and Pursuivants, who went with their Lords with the King's Heralds before their Lords; who attended the King. As to the Heralds that were formerly, in the Beginning of King Edward the Third. Andrew Windsor, was Norroy; the Herald Clarenceaux belonging to the Duke of Clarence; Lancaster to the Duke of that Name, but when that House got the Crown, he was made a King of Heralds, and so continu'd till the House of York, recovering its Right, he was brought back to be a Herald; Gloucester was Herald to that Duke. In the Time of King Richard the Second, there were Norroy King of Arms; March Herald; Bourdeaux Herald; and Bardolffe Herald. In the Time of King Henry the Fourth, there were, Lancaster King of Arms; Percy Herald; Liarde Herald, and others. In the Time of King Henry the Fifth, Garter, by him fielt instituted; Cadron, Herald to the Earl of Durfet. In the Time of King Henry the Sixth, Guienne Herald; Sussolk Herald; Mowbray Herald. In the N 3 Times

Time of King Edward the Fourth, Garter, Clarencieux, Norroy, Marche, Guyen, and Ireland, All Kings of Arms; Windsor, Lancaster, Fawcone, and Chester, Heralds; Blewmantle, Rougecross, Calleys, Berwick, and Rose-Blanche Pursuivants. The Duke of Glocester had Glocester Herald, Blanke Sanglier Pursuivant, The Duke of Clarence had Richmond Herald, Noyre Fawcone Pursuivant. To pass by the rest, the King of Arms at present are Garter, Clarencieux, and Norroy, besides Ulster King for Ireland; the Heralds are York, Richmond, Somerset, Lancaster, Chester, and Windsor; the Pursuivants Rougedragon, Rougecrosse, Blewmantle, Portcullis; and one extraor-

dinary call'd Portsmouth.

HERALDRY, in Latin Ars Heraldica, in French l'Art Heraldique, or the Herald's Art: is a Science confifting of the Knowledge of what relates to Royal Solemn Cavalcades and Ceremonies, at Coronations, Instalments, Creations of Peers, Funerals, Nuptials, and all other publick Solemnities, as also all that appertains to the Bearing of Arms, affigning those that belong to all Persons, regulating their Right and Precedencies in Point of Honour; restraining those who have not a just Claim, from bearing Coat-Armour that does not belong to them, and in short contains all that is treated of in this Dictionary. It was formerly much more in Esteem than at present, as Honour itself was, which is fince much funk, and little regarded, fince no Respect is given to any thing but Wealth, without confidering by what means it is acquir'd.

HERD is the Term us'd to express a Company, or Number of Harts together, and the same for all manner of Deer; as Bucks, &c. except Roes.

HERISSE', in the French Heraldry, signifies, set with long sharp Points, from Herisson, an Hedge-hog, that is cover'd with such Prickles.

HIA-

HIACINTH, is given us by Bossewell, to supply the Place of Tenne, or Tawny, in blazoning by precious Stones; but why for Tawney I know not, when he himself describes it to be blew, and adds the old Fable, that it changes Colour as the Face of the Sky does, so that either Way it has

nothing to do with the Tawny.

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HOLY GHOST, a Cross of the H. by Ghost; confists of a Circle in the Middle, and on it the Holy Ghost in the Figure of a Dove; the four Arms drawn narrow from the Center and widening to the Ends, where the returning Lines divide each of them into two sharp Points, upon each of which is a Pearl; from the Intervals of the Circle between the Arms issue four Flower-de-Luces. This is the Cross worn by the Knights of the Order of the Ho-

ly Ghost in France. Plate IV. Fig. 7.

HOLY GHOST (Knights of the Order of the) in France. This has of late Years taken Place of all others, and been accounted the most honourable Order in that Kingdom. It was first Instituted by King Henry the Third, in the Year 1559, in Memory of his being born, elected King of Peland and succeeding to the Crown of France, all on the Feast of Pentecost, or Whitfunday, and at the same Time to rectify the Abuses that were crept into the Order of St. Michael, that had been given to unworthy Persons, upon which Account the two Orders were incorporated, as is observ'd in speaking of that of St. Michael. The first Time this Order was conferr'd, was in the Church of the Augustinian Friers at Paris, in the Year above nam'd. The King's Letters Patents being two long for this Place, we shall only give an Abstract of the Statutes and Ordinances, as follows. 1, 2, 3, 4, 5, 6. That there shall be a Sovereign of the Order, who is to have absolute Authority over the Brethren there.

thereof, and all Things relating to it; to fee the Statutes observed, dispense with some in case of Necessity, and to take an Oath not to dispense with others. The Sovereign to be no other but the King of France, and no King to exercise the Authority till crown'd, and on the Coronation Day to take the Oath of the Order. To which End the faid Oath to be inferted into the Ritual for the Coronation, which Oath is as follows: 7. We N. by the Grace of God, &c. do folemnly Swear and Vow on this Book in our Hands, to God the Creator, to live and die in the holy Catholick and Apostolick Faith and Religion; as to every good and most Christian King it belongeth, and rather to die, than fail at any Time therein. We swear also to maintain for ever the Order of the Holy Ghoft, without suffering it to shrink, fall or diminish, so long as it remaineth in our Power to help it. To observe the Statutes and Ordinances of the faid Order truly and entirely, according to their Tenor and Form, and to cause them to be kept exactly, by all fuch as are, and shall be received into the faid Order hereafter. Moreover, never to contradict, nor dispence, or attempt to alter, or change, the irrevocable Statutes thereof, &c. The Great Seal of the Order of the HolyGhoft, is as large as the great Seal of France. In it is represented King Henry the Third, on a Chair of State, with the Chancellor of the Order on his Right, holding the Holy Gospels, and on his left the Register of the Order, reading the Oath Knights are to take. Before the King kneels the Knight, holding his Hand on the holy Evangelists, all of them in their Robes and Collars of the Order. On the Top of the Seal in a great Light appears the Holy Ghost in the Form of a Dove; descending over the King, and about it Beams of Light, and fiery Torques. Round the Seal

Seal are these Words: Henry the Third of the Name, by the Grace of God, King of France and Poland, Founder and Sovereign of the Knights of the Order of the Holy Ghost. On the Reverse is an Escutcheon, charg'd with three Flower-de-luces, canton'd with four Flames, in the same Manner as on the Great Collar of the Order. In the upper Part, instead of a Crown, a Dove desceding, encompass'd, as is the rest of the Escutcheon with Sun Beams of Gold, and Flames of Fire. Thus much of this most Noble Order.

HOMAGE, says Upton, is an Oath of Fidelity taken on Account of some Fee. But of this the Civilians are to be consulted, tho the Word occurs

often among Heralds.

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HONOUR, fays Cicero, is the Reward of Virtue, and Infamy the Recompence of Vice, fo that he that aspires to Honour is to come to it by the Way of Virtue, which the Romans express'd by building the Temple of Honour in such Manner that there was no going into it without passing through the Temple of Virtue. Honour in itself is a Testimony of a Man's Virtue, and he that defires to be honour'd ought to perform fomething that is valuable in the fight of God and Man. Thus Birth alone will not make a Man truly honourable, unless his Actions and Behaviour are suitable to his Descent. The Tokens of Hononr are. being distinguishably known, Praiseworthy, Excelling others, and Generosity. Aristotle calls Honour the greatest of outward Goods. Honour ought to be more valu'd than all earthly Treasures, and it is the Hope of Honour that excites Men to perform noble Actions. The King is call'd the Fountain of Honour, because it is in his Power to bestow Titles and Dignities, which raise some Men above others; but the truest Honour depends on Merit,

and it is supposed that Sovereigns bestow their Fawours on such as deserve them; but if the contrary
should happen, the Rank or Precedence may be
given, the the real Honour may be still wanting.
But this is too nice a Point to be here treated of,
and therefore taking Honour in the common Acceptation, Honour is due to all great Persons, as Princes,
Generals, Prelates, Officers of State, &c. It is also due from Children to Parents, from Youth to
aged Persons, from the Laity to the Clergy, and
so in many other Cases. This may suffice as to
Honour, because should it be spoken of too nicely
it will scarce bear the Test, and many may think
themselves less honourable than they are willing to
conceit themselves.

HONOUR-POINT is that which is next above the exact Center of the Escutcheon, dividing that upper Part into two Equal Portions, so that the first upwards from the Center is the Honour Point, and the next above that the Precise Middle Chief. Represented by the Letter D. in Plate I.

Fig. 7. The HORSE has been always a most favourite Beast among all Nations, as being more useful to Man than any other of the Creation, either in Peace or War, for Service, or for Pleasure. He is naturally courageous, haughty, jealous of being outdone by another, tractable, docible, and fleet; very beautiful, and knows his Master; and therefore is look'd upon as the Emblem of War; furpassing the Lyon in this particular, that the Lyon once betaking himself to Flight does not return, whereas the Horse complies with his Rider. flies, or retreats as he is directed, and charges again when it is proper. Aristotle in his Ethicks, particularly praises the Horse for those good Qualities, as carrying his Master wheresoever he defires, and

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and being no way daunted at the Noise of Arms, Drums, and Trumpets. We have now more Reafon to admire a Horse, charging up in the midst of Fire, and abating nothing of his Courage, but rather prancing for Joy, and never giving over, even when wounded, till his Strength forfakes him, or he drops down Dead. The Horse is also the Emblem of Strength and Swiftness, as carrying Men with incredible Celerity to the remotest Parts. Then as for Docility, we daily see how with the least Motion of the Hand, a touch of a Wand, or a turn of the Heel, or even at the Voice of the Rider, they turn, curvet, rear, leap, run, stand, and do many other Actions that feem furprizing. Some Authors have also represented the Horse as the Symbol of Empire and Command. Wonderful Stories are told us of Horses, as of Bucephalus, who would fuffer none to Ride him but Alexander the Great: the Horse of Nicomedes King of Bythinia. that flarv'd to Death when his Master was dead: and many more we have not here leifure to mention. Several Great Men have been so fond of their Horses as to pay them unreasonable Honours. and this Esteem prevail'd with many to place them in their Arms, of which infinite Instances might be brought, but one must suffice; being, Sable, a Horse passant Argent, spanceled on both Legs of the nearer Side, Gules, by the Name of Percival. Abroad, Gules, a Horse standing on his hinder Feet Argent, is the Coat-Armour of Westphalia in Germany which is also born by the Duke of Savoy, as descended from the Dukes of Saxony.

HOUSES, the inferior to Castles and Towers, yet are honourable, as being the beginning of Cities. The first Men, who liv'd upon such Fruit as Nature produc'd, without the Help of Industry, scatter'd about in Woods, without any Law, or

Government; inclining to live after a more orderly manner, and to fecure themselves against Wild Beafts, and the Hardships of the Weather, began to build Houses for their Families, and then seeking for more Conveniences, which every one could not find at home, they proceeded to place their Houses together, that they might be helpful to each other; and thus they form'd Villages; till improving still, and growing more polite they made large Towns and Cities, which afforded all Things that could make Life comfortable. Thus Houses were before Cities, and are the conflituent Part and Beauty of them. Every House has its Government within itself, and he who well knows how to govern his Family is fit to govern the Commonwealth, which is a more numerous Family. The Bearing of Houses in Coat-Armour may have been occasion'd by the Person who first had any such, having been a great Builder; or having himself enobled his House. I know not of any such Bearing in England, but in the Kingdom of Aragon in Spain, the House of Casanova, of which there was a Cardinal in the Year 1430, bears Azure a small new House Argent, massone Sable.

HOWLING is the Term us'd for the Cry or

Noise made by a Wolf.

HUMETTY, a Cross bumetty, is the Term us'd by Leigh, but by whom besides him I know not; for Bara blazons it Coupee, or Raccourcie, that is, cut off. or shortned, because it no where reaches to the Edges of the Escutcheon. Therefore Upton in Latin expresses it, Crux plana equalis longitudinis exomni parte; because all the Branches of it must be of an equal Length, which is not so in the Cross that extends to all the Edges of the Escutcheon, the Length being more than the Traverse. Gibbon also describes it very well in these Words, Crux equalis

equalis longitudinis oram Scuti minime pertingens. vid. coupée. Colombiere calls this Cross a l'aise, or alaisée.

An HUNTING HORN, is a frequent Bearing in Heraldry, an Instance of it in the Principality of Orange, which bears, Or, a Cornet, or Hunting Horn Azure, tipped, and stringed Gules. Many English Families have such Bearings, and among them that of Thoroton, Argent a Fess between three Bugle Horns stringed Sable.

HUNTING MUSICAL INSTRUMENTS are us'd in Heraldry, see what is said of them in general under Musical Instruments, and in particular under their several Names.

HURE, is the French Term for the Head of a Wild Boar, a Bear, a Wolf, or such like sierce Creature, but not for those of Lions, or other noble Creatures.

HUR'TS, by some writ Heurts, and by others Huerts, are Azure, or Blue Roundles, so term'd by none but English Heralds, who distinguish between the Colour of all Roundles by the several Names they give them; whereas the French and other Nations have no such different Terms, but call these Torteaux d'Azure, and so in all others add the respective Colour to the Term of Torteaux, which is much easier than the use of so many needless and insignificant Terms. But these being Blue some will have them to signify Bruizes, or Contusions in the Flesh, which often turn to that Colour; and yet others from the Name suppose them to be Hurtle Berries. All Guesses, without any Certainty, and therefore not worth insisting on.

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#### I.

J AMB is the French Word signifying a Leg, or Shank, and some English Heralds have made Use of it in that Sense, but by Corruption others

have call'd it Gamb.

St. JAMES'S CROSS, or Sword, the Head of it terminates in the Form of a Heart, the two Arms in some Measure resemble the Cross patonce, bating that the Part between the two turning Points of this is rounder than that of the Patonce, the lower Shaft is longer than the upper and fitched, terminating in a Point, as is proper for a Sword, tho in reality it is neither a good Sword, nor a hand-some Cross; but bears this Name because worn by the Knights of Santiago, or St. James the Apostle, in Spain. Plate IV. Fig. 8.

JESMIN is us'd by Florist Heralds, that is such as will blazon by Flowers instead of Metals and Colours for Argent, which it properly enough represents on Account of its Whiteness; yet this manner of Blazon is not us'd, nor is there any Reason for it, the three Ways of Colours and Metals, precious Stones, and Planets are more than enough. The sweet Odour of this Flower is well known, and

it is needless to talk of any other Virtues.

, JESSANT is the Term to express shooting forth, as Vegetables spring, or shoot out, and is us'd in Heraldry in that Sense, and most frequently occurs in Flower-de-luces in many Coats, as for Instance,

Sable,

Sable, three Leopards Heads jessant Flowers-de-lis, Or, being the Coat of the Family of Morley of Glinde in Sussex, of which Sort many more examples might be brought. Plate IV. Fig. 9.

IMBATTLED. See Crenelle.

IMPERIAL-CROWN is properly that which is worn only by the Emperor, being clos'd at the Top, as is the Royal, but then it turns in such manner near the Summet as somewhat represents a Mitre, and closes with a Globe, and a Cross on it. Note, that this is the true Imperial Crown, but those of Kings have also now the Title of Imperial. See them under the Word Royal, which is made use of here to distinguish between them. Place IV. Fig.

the New to the Full, in which Posture she is very frequently born by many Families, and may signify the rising State of such Houses, and even of States, for which Reason it is born by the Turks.

\* INCRESSANT' is a Moon in her Increase from the New till the Full, a very frequent Bearing as for Instance, the Family of Symmes of Daventre, in the County of Northampton, bears, Ermin, three

Incressants Gules. Plate IV. Fig. 11.

INDENTED, in French Danché, according to Colombiere. This is so commonly used in Writings call'd Indentures, that it needs no explaining, the Signification being obvious to all Persons. But it is to be observed, that there are two Sorts of it used in Heraldry, only distinguished by the bigness of the Teeth or Indentures, for when they are very large this is call'd Dancette or Dantelé, and when very small then it is properly Indented. In Latin it it is various, call'd by some Indentatus, by others Dentatus, and by some Denticulatus, all which

feem proper enough. Plate IV. Fig. 12. a Chief Indented.

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INESCUTCHEON, is a small Escutcheon born within the Shield, with fome other Coat, being generally the same as an Escutcheon of Pretence, or the Arms of a Wife who was an Heirefs, and by that means has brought the Estate and Arms of her Family into the Husbands. This Inescutcheon to be born only during the Husband's Life, for Guillim favs, the Heir to them two shall bear the two Hereditary Coats of his Father and Mother, to himself and his Hiers Quarterly; to shew that the Inheritance, as well of the Possessions as of the Coat-Armours are invested in them and their Posterity; whereas, if the Wife be no Heir, neither her Husband, nor Child shall have farther to do with her Coat, than to fet up the same in their House, Paleways, so to continue the Memorial of the Father's Match with fuch a Family. See Escutcheon of Pretence.

INFAME', spoken of a Lyon, or such other Beast signifies that it has lost the Tail, as if it were disgrac'd and made infamous by the Loss thereof.

INGRAIL'D. Vid. Engrail'd.

\*INVECTED, by the French call'd Canell', that is, fluted, or furrow'd, and more frequently us'd by them than by us. It is the Reverse of Engrail'd, which has the Points outward to the Field, whereas this has them inward to the Ordinary, and the small Simicircles outward to the Field. The Book of St. Albans, and Guillim in Latin call this Investus, answerable to the English, from inveho, to thrust in, but Gibbon thinks that not expressive enough without the Addition of lineis Gibboss, or Gibbis, to express the circular Lines, which is indeed some Illustration, tho' it does not fully make the same intelligible, which is very difficult in many

many Cases, and therefore the Figure is necessary.

Plate IV. Fig. 13. A Chief Invected.

INVERTED denotes any thing that is turn'd the wrong Way, and particularly Wings are said to be inverted, when the Points of them are down, because Wings being us'd to fly, the Points downwards represent a Position that is contrary to fly-

ing.

ISSUANT, that is, issuing or coming up, which the French call Naissant, both of them implying a Thing half come out, as if the other half were following, as in the Birth of any Creature the upper half appears first. Yet Heralds dispute their Significations, when us'd as Terms in Heraldry; some being of Opinion, that when a Lyon is term'd Iffuant he shows but his Head, the top of his Tail, and the ends of his Fore-Feet; whereas Naissant is generally understood to be the upper Half of the Lyon: wherefore, to avoid confounding of these Terms, as Mr. Gibbon observes, we should express what Part of the Lyon appears, and fay either a Demi-Lyon, as Leo dimidiatus emergens, or Leo emergens ad humeros, ad lumbos, &c. and Caudam, or extremam caudam monstrans. The Words nascens, exouns, &c. are as good. Dictionary to Guillim's Difplay. Guillim himfelf tells us, that the Family of Markham, bears Azure on a Chief Or, a Lyon Rampant Isluant Gules, langued and arm'd of the first. This Lyon is faid to be iffuant, because he does issue from out of the Bottom of the Chief, and so must other Things be blazon'd, which thus arise from the Bottom thereof. See this better explain'd under the Word Naissant.

JUPITER, the first of the Heathen Gods, and one of the Planets, has been by such Heralds as have thought sit to blazon the Arms of Princes by Planets instead of Metals and Colours, apply'd to

stand in the Place of Azure or Blue; but for what Reason I am ignorant, unless they will ascribe to him the Colour of the Sky, because he was reputed the Chief of the Deities in Heaven. Place I. Fig. 7.

IUSTS and Turnaments were Exercises formerly us'd by all Persons of any Note that desir'd to gain Reputation in Feats of Arms, from the King to the private Gentleman. The Time and Place were appointed, and Challenges sent abroad for all that desir'd to fignalize themselves. Places were provided for the Spectators, and the Lists, or Ground rail'd about in which the Adventurers were to run, and show their Dexterity. Rewards were appointed for the Victorious, and all other Honours paid The Manner of it was, that the two Contenders were let in at several Barriers, being in compleat Armour from Head to Foot, mounted on the ablest Horses. After performing the usual Ceremonies, and paying their Respects to the Sovereign or Judges, and to the Ladies, they took their several Stations, and being thus in Readiness, when the Trumpets founded, they both at the same Time couched their Lances, that is fet, the But-end against their Breast, the Point bearing towards their Antagonist, and spurring their Horses, ran fiereely one against another, in such Manner that their Spears Points lighting upon each others Armour gave a terrible Shock, and generally flew in Pieces. If neither Party received any Damage they both wheel'd about, took fresh Spears and ran again a fecond Time, and then a third, and if neither fuffer'd any Disgrace in these three Encounters, they both came off with Reputation. There were too many Circumstances in this Affair to be here mention'd; but if a Man was beaten off his Horse, he was quite difgrac'd, or if he were shaken in the Saddle, or let fall his Lance, or lost any Piece of his

his Armour; or hurt his Adversaries Horse; all these and many other Particulars were look'd upon as disreputable. There were also Rules for distributing of the Prizes to them that best behav'd themselves, and so for all other Circumstances, which may be seen in other Writers.



#### K.

KID, is the Term us'd to express the Place where the Fox has its abode.

of a Roe, in its first Year.

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KING, deriv'd from the Ancient Cyning, which Verstegan tells us, did signify brave or valorous, because Monarchs were suppos'd, or ought to be such; or else being a Title given them by way of excellency, because Valour was among the warlike Heathens esteem'd the most commendable of all Virtues. In Latin call'd Rex, a regendo, from Governing, and originally Tyrannus, which was not then a Name of Reproach, as at present, but became so either because Princes exercis'd an unjust Rule, or because the rude People who abhorr'd all Subjection, flander'd those who kept them in awe. Be that as it will, it is certain that Kingly Government was the first, and is the best in the World; for Adam was doubtless the first Monarch, and after the Flood the Patriarchs exercis'd all Royal Power; which, in Process of

Time, the Heads of Families failing, or being fet aside by the rebellious People, was either conferr'd on others by the Multitude, or wrested from them by Violence. In short, RightfulfKings are truly stil'd God's Vicegerents, as having their Power from God, as the Apostle tells us; whose Vicegerents Usurpers are, does not belong to this Place to decide. The Ceremonies us'd at the Coronation, or Inauguration of Princes are various in all Countries, and too tedious to be here mention'd. It is no less superfluous to talk of the Precedence of Kings, which every Country claims, and produces Testimonials to make out its Claim. The Imperial Crown is now us'd by all Kings, but it was not always so, the first English Monarch said to have us'd it was Henry the First, tho' others affirm it was Henry the Third, a Controversy not fit to be enter'd into. The most ancient Kings of France wore only Coronets, or Circles of Gold, and Charlemagne, who was both King of France and Emperor, made a costly Crown, adorn'd with high rais'd Flower-de-Luces, which is preserv'd to this Day, and is the first Crown the Kings of France have set upon their Heads, after which they are and have been for feveral Ages crown'd with another of the fame Sort, as we generally see them over the Atchievements of Monarchs. To speak of the Power. Prerogative, or Authority of Kings, is a subject too lofty, the Bounds thereof were never ascertain'd, nor indeed can they be, Princes are willing to be Absolute, and some Subjects are ever endeavouring to circumscribe them. Authors vary in these Particulars according as their Affection dictates, or their Interest inclines them. Some make Gods of their Sovereigns in Hopes of Reward, others depress them below the meanest of their Subjects, out of Malice to the Royal Government. Both Extremes

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are absurd, and so it is to talk of a mix'd Monarchy as many do, the Word itself implying fingle Government, and of consequence allowing of no Mixture. The Laws of Nations, which in that respect are only the great Charters of Sovereigns, for fo Magna Charta is nam'd, do often prescribe how far they may extend their Authority, and where the Boundaries of it are plac'd; and accordingly they are only Liberties granted by them to their Subjects, and undeniable Testimonies that all Monarchy was in its Original absolute and unbounded. For the Notion of Original Contracts, which many have urg'd as if they had feen them, tho' they knew nothing nor had ever heard of any fuch, has only one Kingdom in the Universe that can produce an Instance of it, and is that of Aragon in Spain, where a few Mountain People, when that Nation was overrun by the Moors, defending themselves against those Infidels, chose them a King, as being left destitue, and drew up the Conditions upon which he and his Successors should Reign over them, which were sent to Rome, and approv'd of by the Pope, and are known to this Day. The like of which no other Kingdom can produce, and this may suffice as to the Office and Dignity of a King.

KING OF ARMS, is a Chief of the Heralds, of which Sort there art at present three in England, viz. Garter Principal King of Arms, of whom see more under the Word Garter; the other two are Clarencieux, and Norroy, the Jurisdiction of the first of them extends through the Realm on the South Side of Trent, as that of the latter does on the North Side of the same River, and therefore he is call'd Norroy, or King of the Northern Parts. The other has his Name from the Dykedom of Clarence. The Authority of a King of Arms in his Province is as follows. First, To record the Arms, Crests,

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Cognizances, Line, and Pedigree of every Gentleman in his Province. Secondly, To take Account of all Churches, Chapels, Oratories, Castles, or ancient Houses, of their Foundations, and Persons of Note bury'd in them; as also of their Arms, those of the Place, and ancient Records. Thirdly, To prohibit any Gentleman wearing such Arms as do not appertain to him, or are not true Armoury. Fourthly, To prohibit Merchants, or other putting their Names, Marks, or Devices in Escutcheons, which belong only to Gentlemen. Fifthly, To fearch whether any bear Arms without good Right, and when found to prohibit them. Sixthly, To give Confirmation to all Noblemen and Gentlemen ignorant of their Arms, and to have the Fee belonging thereto. Seventhly, To give Arms and Crests to Persons of Ability, and deserving under the Seal of the Office of the King of Arms, and to receive Fees for the same. Eighthly, To grant leave to Gentlemen, or others at Funerals to fet up Banners, Standards, Coats of Arms, Helms, Crefts, Swords, or Hatchments in Churches; for without their Leave it ought not to be done. Ninthly, To appoint the Differences in Arms for distinguishing of younger Families. Tenthly, To suffer no Person to bear the Arms of his Mother, unless he have also Arms by his Father. Eleventhly, To permit no Gentleman having Arms of his own to alter them without his Consent. A King of Arms's Oath is particularly fram'd to his Employments in the Office of Arms, and taken before the Earl Marshal, or his Deputy, at his Creation, under whose Jurisdiction he also is. The King's Patent for Constituting one of these gives him the Title of King of Arms, and Principal Herald, and empowers him to give Arms to Men of Note, affigns him a Salary of 40 l. per Annum, and to have a Livery, and Coat nt

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Coat out of the Wardrobe yearly. King Edward the Sixth confirm'd to the Kings of Arms, Heralds and Pursuivants, all their former Privileges, and those they enjoy'd in other Countries, and particularly, that they and every of them shall be free exempt, quiet and discharg'd not only from all Subsidies, Dismes, Fifteenths, Reliefs, Contributions, Taxes, Gifts, Grants, Benevolences, and generally from all other manner of Charges, as well in Time of War as of Peace, in all fuch Realms and Dominions, wherein they made their Demoure; but also in all Markets and other Places from Tolls, Fines, Customs, Impositions, and Demands; and from Watch and Ward in all Cities, Towns, Castles, Burroughs and Villages; and from the Election and Appointment of any Office of Mayor, Sheriff, Bayliff, Constable, Scavenger, Churchwarden, or any other Publick Office, or Room in Cities, Towns, Castles, Burroughs and Villages, of what Degree, Nature, or Condition soever. Such were the Privileges and Immunities granted to this Noble Society, as being the Persons employ'd and entrusted in the Regulating of all Assairs belonging to the Noble Science of Arms.

KNIGHTHOOD. It is needless to enter upon the fabulous Notions of the Antiquity of this Degree, which some will pretend to find among the ancient Greeks, who knew nothing of it; and others ascribe it to the Romans, because we call Knights Equites, by which Rule all Horsemen will become Knights, all the Roman Troopers having had that Name given them. It is true, that as the Commonwealth of Rome advanced in Grandure, those Horsemen growing Rich, became the Middle Rank of the three that composed the Roman State, and they, were allowed to wear Rings, to distinguish them the which Honour continued Hereditary in their

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Families, as is not with our Knights. The ancientest real Knights, it is most likely, were made fuch by the first Christian Kings, who appointed many religious Ceremonies to be observ'd at the Creation of fuch, and none were admitted to the Honour, but those who had merited it by some extraordinary commendable Exploits; but the Honour growing cheap, those Ceremonies have been laid aside, and there goes nothing to the making of a Knight in England, but the King's touching him with a Sword, as he kneels, and faying, Rife up Sir A. B. This, as to Knights Batchelors, of which more shall be said under that Denomination. Knights in Latin are call'd Milites, or Equites, because the Design was that none but Soldiers should enjoy that Dignity. The French distinguish a Knight by the Name of Chevalier, the Spaniards by that of Cavallero, and the Italians by that of Cavagliero, all of them importing no more than one that ferves a Horseback. The English Title, Knight, is deriv'd from the Saxon Cnikt, which in that Language is no other than a Servant, and in all Probability proceeded from their serving the King in his Wars; for now the Germans call a Knight Rider, which answers to the Name given them by other Nations, being, as is said above, a Horseman. They were formerly distinguish'd by a Belt, a Target, a Sword, or fome fuch Martial Token given them at the Time of their Creation, but those belong not now to Knights Batchelors, and are only conferr'd on peculiar Orders, among which are that of the Garter. Bannerets, and of the Bath, appertaining to England, which may be seen under these Names, as also Baronets, who are not properly Knights. Six Particulars were formerly requifite for making of a true Knight, First, That he were no Trader, condly, That the Condition of the Person to be

Knighted should be observ'd, as also all the Rules in the Laws of Knighting more especially that he were not of a Servile Condition. Thirdly, That the Knight should swear, that he would not refuse to die for the Gospel, or his Country. Fourthly, That his Sword should be girt on by some Nobleman. Fifthly, That the Badge of Knighthood should be put upon him. That he should be enroll'd in the King's Books It was also requir'd, that Knights should be brave, daring, undaunted, expert, provident, and well behav'd. These Things are all now out of Date. Knights may be made by fuch as are not Knights themselves, such as the Pope, and some great Bar rons; but those made by the Pope were degraded, if they serv'd against the Church. At the Holy Sepulchre at Jerusalem, Knights have been made by a Priest, and even by an Esquire that had been approv'd in Martial A&s. Afterwards the Knighthood depended upon the Tenure, so that he who held a Knight's Fee might be compell'd to take upon him, or undergo a Fine, which quite debas'd this Degree. At the making of Magna Charta a Knight's Fee was accounted the Value of 201. Anno 20 Edward the First the Value of a Knight's Fee was 40 l. The Privileges also granted to and enjoy'd by Knights, were many and great, which are also vanished with the rest, and therefore it is needless to entertain the Reader with what has no longer a being. Much might also be said of the fundry Orders of Knighthood in other Nations: but we must confine ourselves to England, and so refer to the several Orders of this Kingdom under their Particular Names; but more especially under that of Batchelors.

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#### L.

LABEL, Authors differ, says the late Editor of Guillim, concerning what this really is, wherefore we need not wonder it has met with various Names. Cambden has, Lemniscus Quintuplex, triplex, quadruplex, &c. Uredus has Lemniscatus, tribus palis lemniscatum, & quatuor vacerris lemniscasum. Chiffletius useth, Limbus tripes. Uredus, Limbus quinque partium, & Lambella quinque partium; which last Word is a Barbarism, and the other more proper for a Bordure. Uredus hath also Fasciola rifida (in Capite) to distinguish it from a Fess of three Points. But Gibbon approves best of Fasciola ripliciter lemniscata, or quadrupliciter, &c. Thus that Author. Wherein I am apt to believe there may be some Errors of the Press, the Account being very imperfect. Upton, from the Points of the Label, calls it by no other Name than Lingulas five labellas, and he makes this, as all others do, the Difference of the second Son. Morgan declares that those who write of Arms have not determin'd what the Label is, yet it is faid to be of fuch Dignity, that the Son of an Emperor cannot bear a Difference of higher Esteem; and if I may give my Conjecture, fays he, it may represent in the one Label. the Banner of Love from all Eternity, or that of three Lambeaux is the Symbol of three divine Virtues

tues Faith, Hope, and Charity, united in one supreme Being. From whence deriv'd, or when first us'd, I have not found, but it is generally allow'd to be the Difference of the second Son, and his Family, as noted above, and may also be seen under the Word Difference. Plate IV. Fig. 14.

LABELS, the Ribbons that hang down from a

Mitre, or Coronet.

LAMBEAUX, a Cross Lambeaux, says Sylvanus Morgan, is a Cross-patee at the Top and issuing out at the Foot into three Labels, having a great deal of Mystery, in relation to the Top, whereon the first born Son of God did suffer; sending out three Streams from his Hands, Feet and Side.

LAMBREQUIN, the Point of a Label; or Label of a File; Lambrequins, Penna, seu Lamnisci, says

Baron.

LAMPASSE' is what we call Langued, that is, to express the Tongue of a Beast appearing out of the Mouth, when it is of another different Colour from the Body.

A, LANGUED, in French Langue is the Term to fignify the Tongue of a Bird or Beast, when it dif-

fers in Tincture from the Body.

LAUREL is well known to be the Emblem of Victory and Triumph, for which Reason the Romans gave Crowns, or Garlands of Laurel Branches to such as had vanquished their Enemies, and particularly to their Generals that had the Honour of Triumphing granted them. It is also the Hieroglyphick of Favour and Preservation, because Lightning never falls upon it as it does upon other Trees, and therefore it was dedicated to Jove and Apollo. The only English Coat I find relating to this Tree is that of Leveson of Lilleshal in the County of Salop, being Azure three Laurel Leaves slipped Or. Others there are that have Bay-Leaves.

St. LAZARO (Knights of the Order of) plead great Antiquity, as that they liv'd in the Time of St. Bazil. The Emperor Barbarussa gave them great Possessions. The Order was well near extinct till Pope Pius the Third reviv'd it, and made a Noble Gentleman of Milan their Great Master. They wore a Green Cross, were not to be in Debt, nor to marry a Widow. The Dukes of Savoy honour'd this Order.

LEASE is the Term us'd to fignify three Bucks,

Foxes, or Hares.

LEGS are born in Coat-Armour, either naked,

or shod, or booted.

LEOPARDS are very much us'd in Coat-Armour, being Beasts said to be engender'd between a Lyon and a Panther, or Pard, as their Name denotes. According to the French Heralds they differ in three Particulars from Lions; as First, That they always show their full Face, whereas the Lions show but one Side. Secondly, Their Posture is never Rampant like the Lions, but only Passant; and if ever a Leopard happens to be Rampant, they are blazon'd Leopards Liones, because they take the natural Posture of the Lions in Heraldry; and so Lions when Passant are blazon'd Leopardez. Thirdly, The End, or Brush of the Leopard's Tail is always turn'd outwards, and that of Lions ought to be inwards, tho this latter is not nicely observ'd. Leopards represent those brave and generous Warriors, who have perform'd some bold Enterprize with Force, Courage, Promptness and Activity. English Heralds do not observe the Differences abovemention'd, between Lyons, and Leopards, but make them both Rampant, or Passant at Pleasure, and show the whole, or the side Face of either expresfing the full Face by the Term Gardant; nor is there any Regard given to the nicety of turning the

End, or Brush of the Tail inward or outward. Yet as this Art was learnt of the French, some Notice might be taken of them; however the English are

gon from those Rules.

LEOPARDS-HEADS (rather to be term'd Faces.) Chiffletius has Pardorum Restra, but Restrum. strictly speaking is applicable to Birds. Mr. Gibbon uses Ora Leopardorum, for which he appeals to Cambden.

LESSES is the Ordure, or Excrement of a

Boar.

LETTERS either single, or form'd into Words. are fometime found as part of the Bearing in Coat-Armour, and feem to denote either a Memorial of some Person, or a Man of Literature, or something of Religion. They may be also us'd as Marks of Distinction between several Families bearing the same Arms in all other Respects. The House of Althan in Germany bears, Gules, on a Fess Argent, the Letter A Sable. The House of Belloni at Venice bears Azure, a Capital B Or, which Name and Arms it is likely were both given to some of the Family that was a great Warrior. The Ancient Earl of Mascon in France bore Azure, an antique Capital M Or. The Noble Family of Mendoza in Spain bears, Party per Saltire, Or and Vert, on the two fide Quarters the Angelical Salutation Ave Maria, on the Dexter, and Gratia plena, on the Sinister. Azure, given to a Gentleman of that House, who was the first that advanc'd the Christian Colours, on which those Words were Written, on the Walls of the City of Granada, then possess'd by the Moors. Gules, on a Fels Argent the Word Ave. Sable, born by the House of Nadler in Germany. The House of Pieroni at Venice, Party per Fess Or and Gules, a Capital P counterchang'd. Azure, a Capital S Argent, the Extremities Sable, the House of MefMessenau in Silesia. Magalotti in Florence, Party per Fesse of six Pieces, Or and Sable, in Chief the Word Libertas Or. Bubaloni at Rome, Danche or Dancette Or and Gules, one in another in Fess, a Bustalo's Head Sable, rung through the Nostrils Azure, bearing on the Forehead a Scrole Argent, with the Word Ordo, Sable. Zachareis in Germany, Azure, a Fess Argent, charg'd with the Word Lieb, Gules, which in the German Tongue signifies Love.

LIE' is the French Term to express the Strings that are to any thing, where they are properly us'd, which in English we commonly call Stringed.

LIGHTNING I find mention'd in Books of Heraldry, yet no Instance of its being born by any Family, and it is too well known to require any

thing to be faid of it.

LILLY (Knights of the Order of the) in Navarre, was instituted in Navarre, by King Garcia the Sixth, their Badge, a Pot of Lillies, with the Portraicture of our Lady engraven upon it. Their Duty to defend the Faith.

Rampant, when they speak of a Leopard in that Posture, which they say is peculiar to the Lyon.

See Leopards.

LODGETH is the Term to fignify where the

Buck is commonly to be found.

LORD, a general Title given to all the Nobility, and to some principal Offices of the Crown, is a Saxon Word deriv'd down to us; but abbreviated from two Syllables into one, for it was originally Hleford, which, omitting the Aspiration, became Laford, and by Contraction Lord. The Etymology of this Word is well worth observing, for it was composed of Hlaf, a Loaf of Bread, and ford, to give or afford, so that Hlaford, now Lord, implies a Giver of Bread, because in those Ages such great Menkept

kepr extraordinary Houses, and sed all the Poor; for which Reason they were call'd Givers of Bread, a Thing now much out of Date, great Men being fond of retaining the Title, but sew regarding the Practice for which it was first given. This English Title of Lord, answers to the Latin, Dominus, the Spanish, Sener, and the French, Monseigneur.

LOUP-CERVIER is a very large Sort of Wolf. LOZENGE, or Lozanges, the same Name that is given them by the French. Mackenzy fays, they are exact four-fquar'd Parallellograms. Their Shape is the same with that of our Window Glasses, before the Square came so much into Fashion. The Lozenge differs from the Fuzil, in that the latter is much the longer. The Lozenge has two Obtufe and two Acute Angles, but the Fuzil has two Angles much more Obtuse, and the other two much more Acute. To call these square Figures I cannot think proper, because all square Figures must confift of right Angles, whereas thefe, as has been faid, have no right Angle. Some old Heralds in Latin have call'd Lozenges, Lozangias. And Upton has Losengas, which are Words fram'd from the English or French. Chiffletius, Fern, and others, use the Word Tessera, and Tessella, and Baren Plinthium, none of which feem proper, because they all imply fourre Things. The last of them uses also Rhombus oxigonius, which is very expressive, and approv'd by Mr. Gibbon, together with its diminutive Rhombulus.

Plate IV. Fig. 15. Three Lozanges.

LOZENGE', or Lozangy, is the Shield, or in Ordinary of all Lozenges, which in Latin may be express'd Clypeus Rhombulis interstinctus, and the same of any Ordinary. See Lozenge. Plate IV, Fig. 16.

LUMIERES are the Eyes.

LUNA, the Moon, is us'd by fuch as Blazon the Arms of Monarchs by Planets, instead of Metals and Colours, for Argent, or Silver, because the is the second resplendent Planet to our Sight, as Silver is the second in Value among Metals, and this way of Blazon some Heralds have thought very proper, to distinguish between the Arms of Sovereigns, and those of Subjects. Plate I. Fig. 5.

L'UN EN L'AUTRE, is what we call counterchang'd, that is, when the Escutcheon is parted of two Colours, and has a Charge extending over both, that Charge has the upper half of the Colour, or Metal of the lower Part of the Escutcheon, and the lower Part of it is of the Colour or Metal of the upper Part. Or if party per Pale, then one side is of one Colour and the other of another, answerable to the two Sides of the Field. Plate IV. Fig. 17.

flanc'd in a very Noble Family, being the ancient Dukes of Northumberland, who are said to have born, Or, a Lyon Rampant Azure, quarter'd with

Gules, two Lutes Argent in Fesie.

Armour, to distinguish them from those that are full grown, for there may be several Lyons in a Coat, or on an Ordinary and still be of their full Size, but the Lyoncel is express'd to be a little one.

The LYON was by the Ancients look'd upon as the King of Beasts, and that Title has been continued to him down to our Days, beingesteem'd the most magnanimous, the most generous, the most bold, and most fierce of all the fourfooted Race, and therefore he has been chosen to represent the greatest Heroes, who have been endu'd with such like Qualities. The Lyon is also the Em-

Emblem of Vigilancy, some being of Opinion that he never fleeps. This noble Creature also represents Command and Monarchical Dominion, as likewise the Magnanimity of Majesty, at once exercifing Awe and Clemency, subduing those that refift, and sparing those that humble themselves. Some French Armourists are of Opinion, that the Lyon should never be made Gardanz, or full-fac'd, affirming that to be proper to the Leopard; wherein they offer great Indignity to the Royal Beaft, in that they will not admit him (fays Upeon) to show his full Face, the Sight whereof does terrify and aftonish all the Beasts of the Field, and wherein consists his chiefest Majesty, and therefore not to be deny'd that prerogative; because all Beasts should be set in their most generous Action, for therein they show their chiefest Vigour. It is obferv'd, that the generous Nature of the Lyon is discern'd by his plentiful shaggy Locks that cover his Neck and Shoulders, which are infallible Tokens of his noble Courage, especially if those Locks be crifped and curled, and short withal. Moreover, the Thickness of the Lyon's Mane is a Testimony of his generous Birth, and by the same he is distinguish'd from the degenerate and bastard Race of Leopards, begotten between the adulterous Lyones, and the Parde, which are naturally deprived of this noble Mark; and not only fo, but they are also bereft of that noble and invincible Courage that the generous Sort of Lyons have. For these Respects the degenerate Blood of Lyons are call'd in Latin, Imbelles Leones, that is, heartless, and cowardly Lyons; whereas the true Lyon is term'd Generosus Leo, that is, generous, as not having degenerated from his Nature, or Kind. In blazoning of Lyons, Care must be taken to mention their Teeth and Talons, which are their only Armour, and are for the most Part

Part in Coat-Armour made of a different Colour from the Body of the Beast, and therefore in blazoning of them, when you speak of their Teeth and Talons, you must say, they are armed so and fo; and if you speak of their Tongues you are to fay langued. To bear a Lyon, or other Animal of a different Colour from that which is natural to him, as Blue, Green, Red, Gold, &c. is not a reproachful bearing, tho' disagreeable to Nature, if we consider the Occasion of the Primary Institution; for that the Custom of such bearing seemeth to have proceeded from eminent Persons, who habiting themselves, either for their Sports of Hunting, or for Military Services, (as best fitted their Fancies) would withal fuit their Armours and Habiliments with Colours answerable to their Habits, with the Shapes and Portraitures of counterfeit Animals; or else perhaps by reason of some intestine Tumults where both Parties bore Lyons, or other Creatures, and therefore to distinguish between themselves they vary'd the Colours. An Instance of this Sort, tho' not in Beasts, we have in the Roses of the two Houses of York and Lancaster, the one giving the White and the other the Red. Lyons are born Rampant, Passant, Couchant, Dormant, and among the French I have seen renversé, deshaché, & demembré, enceppé, issant en chef & naissant en point, posé, la queue fourché passe entre les jabmes, & passe en sautoir, tourne en bar, en descente, aifle, mort & couche, &c. all which are explain'd under those Names.

## CHERT HE WILL BE A CHARLES OF THE PROPERTY OF

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ALTA, or Hospitallers of St. John of Jerusalem (Knights of) certain Merchants of Malfi, or Melfi in the Kingdom of Naples, trading to Palestin, obtain'd of the Caliph of Egypt leave, paying a yearly Tribute, to build them a small House and Chapel in that Holy City, to which they brought fome Holy Religious Men, who entertaining the Pilgrims that came thither, were call'd Brothers Hospitallers. That City being afterwards taken by the Christians, Baldwin, the first of the Name, King of Jerusalem created them Knights of Sr. John of Jerusalem, to entertain, lodge, and comfort Pilgrims, to defend the Holy Land, and fuccour Christian Princes against the Infidels. To diflinguish them from the Knights of the Holy Sepulchre, they took the Black Habit of the Hermits of St. Augustin, and on the left Side of the Breast wore a Cross of white Cloth with eight Points, to represent the eight Beatitudes. In War they wore a Crimson or Red Coat of Arms, with the White Cross upon it; but in their Monasteries, and on the Day of their Profession the Black Garment only. They are to be of Noble Parentage and Extraction; and by Degrees grew up to such infinite Wealth, especially after the Suppression of the Templars, most of whose Lands were given to them, that they had at one Time in several Parts of Christendom, no fewer than 20000 Manors, and of such Repu-P 2

Reputation in all Christian Kingdoms, that in Englaud the Lord Prior of this Order, was accounted the Prime Baron in the Realm. Their first Great Master was one Gerard, by whom they were founded, the last that had his Residence in the Holyland, was one John de Villiers, in whose Time being driven out of Palestin, they removed into Cyprus, and in the Time of Fulk de Villiers, Anno 1309, to the Isle of Rhodes; out of which expelled by Soliman the Magnificent, Anno 1522. they removed from one Place to another, till at last, by the Magnisicence of Charles the Fifth, Anno 1530. they were settled in Malta. These Knights are in Number one Thousand, of whom, five Hundred are always to be resident in the Island. The other five Hundred are dispersed through Christendom, at their feveral Seminaries, in Spain, Germany, Italy, and France; and at any Summons are to make their personal Appearance. These Seminaries (Alberges they call them) are in Number seven, viz. One of Castile, one of Aragon, one of Germany, one of Itaty, one of France in General, one of Auverne, one of Provence, over every one of which they have a Grand Prior, who in the Country where he liveth is of great Reputation. An eighth Seminary, they had in England, till the Suppression of it by Henry the Eighth; yet they have some one or other to whom they give the Title of Grand Prior of England. None are admitted to this Order, but such as can bring a Testimony of their Gentility for six Descents, and when the Ceremonies of their Admission (which are many) are perform'd, they swear to defend the Church, to obey their Superiors, to live upon the Revenues of their Order only, and withal to live chastly. Of these there are fixteen of great Authority, (Counsellors of State we may fitly call them) call'd the Great Crosses; out of whom

whom the Officers of their Order, as the Marshal, the Admiral, the Chancellor, &c. are chosen; and who, together with the Master; punish such asare convicted of any Crime. First, By Degrading; Second, Strangling; or Thirdly, by throwing them into the Sea. When the Great Master dies, they fuffer no Vessel to go out of the Mand till another is chosen, lest the Pope should interfere in their Election, which is done thus: The feveral Seminaries name two Knights each, allowing also two for the English, tho' there are none; and those sixteen from among themselves choose eight; those eight choose a Knight, a Priest, and a Frier Servant, and they three, out of the fixteen Great Croffes, elect the Great Master, who being thus chosen, is stil'd, The most illustrious, and most Reverend Prince, the Lord Frier N. N. Great Master of the Hospital of St. John of Jerusalem, Prince of Malta, Gaules, and Gozo. The Knights of this Order bear, Gules, a Cross Argent,

MALTA-CROSS, so call'd because worn by the Knights of that Order. It is also call'd a Cross of eight Points, for so many it has, being narrow at the Center and growing broader towards the Extremities, which instead of terminating in a broad Line, as the Cross pates does, divides at each of them into two sharp Points, by Lines returning from the Ends towards the Center, and forming an obtuse Angle between them. Colombiere says, the eight Points represent the eight Beatitudes, Gibbon terms it in Latin, Crucem Malthensem, or Octogonam, or Crucem ad singulas ejus extremitates, in duos acutos angulos terminantem, or in duos aculeos seu spicula prodeuntem. All properly express'd. Plate

IV. Fig. 18.

MAN is the Image of God, as Holy Writ informs us, and accordingly is the Chiefest of his P 3 Works

Works, his living Temple, and the Object of his Love and Grace, having been created Sovereign of all Terrestial Beings. He is endow'd with Reason, which is a Spark of the Divinity, and made for the Enjoyment of everlasting Bliss, after this tranfitory Life. Plato stiles him the Wonder of Wonders: Ariffetle a political Animal, born for Society: Theophralius the Model of the Universe: Cicero the divine Animal, and Pliny the Microcosm, or little World, and the delight of Nature. Man entire. and the several Parts of him are born in Coat-Armour, of which, very many Instances may be found in all Countries. Topaz, a King enthroniz'd on his Seat Royal Saphir, crown'd, sceptred and invested of the first, the Cape of the Robe Ermin, are the Arms of the City of Sevil in Spain. Of which Sort many more Instances might be brought.

MANCHE, the common French Word for a Sleeve, in English Blazon us'd to signify, an odd fashion'd Sleeve, with long hangers to it, which the French call Manche mal taillée, a Sleeve ill cut; but the French also use Manche, without the afore-said Addition, for any other Sort of Sleeve. Some of our English Writers call it Maunche. There is no doubt but in Latin it must be render'd Manica.

Plate III. Fig. 15.

MANCHERON is a Sleeve, as us'd indifferently with *Manche* by *French* Heralds, and fignifies any Sort of Sleeve, not to be confin'd to that in particular which we commonly call by the Name of *Manche*.

MANTELLE', is when the two upper Angles of the Shield are cut off by Lines drawn from the upper Edge of the Shield to that Part of the Sides where the Chief Line should part it, so forming two Triangles, of a different Colour, or Metal from the Shield, as if a Mantle were thrown over it and the Ends drawn back.

MANTLE,

MANTLE, of this Ornament of Armoury, Guillim's Difplay, fays thus: The Mantle is fo nam'd of the French Word Manteau, with us taken for a long Robe. This was a Military Habit us'd in ancient Time of great Commanders in the Field, as well to manifest their High Place, as also (being cast over their Armour) to repel the Extremity of Wet, Cold, and Heat, and withal to preserve their Armour from Rust, so to continue thereby the Glittering Lustre thereof. As we show'd a Difference of Helmets us'd in the garnishing of Atchievements of Persons of different Estate and Dignity, so it may feem there hath been in ancient Time a diverfe Form of Mantling us'd, for the Difference between the greater and the lesser Nobles. For Franc. de Rofiers, mentioning the Charter of Charles the Second Duke of Lorain to the Abby of Belprey 1420, he said concerning the Seal thereof, He bears in Crest an Eagle with a Ducal Mantle; whereby we may probably gather, that Dukes, in those Days, and in that Place, had a different Form of Mantling from Persons of inferior Degrees; but in these Things, each Nation, for the most Part, bath some Custom peculiar to itself. Neither hath this Habit escaped Transformation, but hath pass'd through the Forge of Phanatical Conceit (as well as those Helmets before handled) in fo much as (besides the bare Name) there remaineth neither Shape, nor Shadow of a Mantle; for how can it be imagin'd, that a Piece of Cloth, or of what soever other Stuff, that is jagg'd and frownced after the Manner of our common receiv'd Mantlings, us'd for the adorning of Atchievements, being impos'd upon the Shoulders of a Man, should ferve him to any of the Purpoles for which Mantles were ordain'd? So that these being compar'd with those, may be more fitly term'd Flourishings than Mantlings. But as they art

are us'd in Atchievements, whether you call them Mantles or Flourishings, they are evermore said in Blazon to be doubled, that is, lin'd throughout with some one of the Furs, as well of those Furs that do confift of more Colours than one, as of those that be single and unmix'd; for so the Romans us'd to wear their Cloaks or Mantles lin'd throughout, fometimes with one colour'd Fur, and otherwhiles with Furs of variable Colours, whereof they were call'd Depista penula, because of the Variety of the colour'd Skins wherewith they were furr'd or lin'd, which made a show as if those Linings had been painted. Some of those Doublings are of rare Use at these Days, which have been more frequent in former Times. The French Heraids affure us, that these Mantles were originally no other than fhort Coverings Commanders wore over their Helmets, to defend their Heads from the Weather; and that going into Battles with them they were wont to come away with them hanging about them in a ragged Manner, occasion'd by the many Cuts they had received on their Heads, and therefore the more hack'd they were the more honourable they were accounted, as our Colours now in Time of War, are the more esteem'd for having been shot through in many Places. Afterwards, in Process of Time, the same Authors say, they were by Degrees made deeper, and fo from the Helmet to hang down below the whole Shield, and adorn'd according to the Honour of the Bearer, or the Fancy of the Painter; those things which at first were regulated as Marks of Distinction, becoming common to all Sorts. Plate IV. Fig. 19:

MARCASSIN, is a young wild Boar, differing from the Old, not only in Size, which may not be visible in Arms, but that its Tail hangs down, where

whereas that of the Old Boar is always turn'd round

in a Ring, with only the End hanging.

MARINE, is a Term us'd when the upper Part of the Bearing is a Beast, and the hinder Part of it ends in a Fish's Tail, said to be born by the

House of Hof in Germany,

St. MARK (Knights of the Order of) at Venice instituted in the Year 1330, and reviv'd again, being somewhat out of Use, Anno 1562. The Honour is generally bestow'd on the Person Present; but sometimes by Letters Patents on one absent. The Person chosen is to be of Noble Blood, at least a Gentleman, the Word, and Motto of the Order is, Pax tibi Marce Evangelista meus, Peace be to

thee Mark my Evangelist.

MARQUISSES had their Title from commanding on the Marches, that is, the Borders or Frontiers of Countries, or upon the Sea Coasts. They are next in Dignity to Dukes, and were not known in England till King Richard the Second, in the Year 1337, created his great Favourite Robert Vere, who was then Earl of Oxford, Marquis of Dublin in Ireland, fince which Time there have been many Creations of that Sort. The manner of creating a Marquis differs in nothing from that of a Duke, faving the Difference of the Titles, and that the Marquis is conducted by a Marquis and an Earl, whereas the Duke is led by a Duke and a Marquis. He is also girt with a Sword, has a Gold Verge put into his Hand, and his Robe and Mantle are the same as those of a Duke, with only this Difference, that a Duke's Mantle has four Guards of Ermin, and a Marquis only three and an half. The Title given him in writing is, Mist Noble, most Honourable, and Potent Prince. He may have his Cloth of State hanging within a Yard of the Ground, where the King, or a Duke are not present. His 2.1 MarchMarchioness may have her Train born up by a Knight's Lady in her own House, but not in the Presence of a Dutchess. His Cap is the same as a Duke's: The difference between their Coronets is, that whereas the Duke's Circle is adorn'd with only Flowers, or Leaves, the Marquis's has Flowers and Pyramids with Pearls on them intermix'd, the Pyramids and Flowers of an equal heighth. The Honour is, like the others, Hereditary; and the eldest Son of a Marquis is, by the Courtesy of England, call'd Earl, or Lord, of a Place, but the youngest Sons are call'd, Lord John, Lord Thomas, or the like. By the King Marquisses are stil'd, Our Right Trusty and entirely beloved Cousins.

MARQUISSES in France, fays Colombiere, have over their Arms a Coronet, with four Flowers, the Spaces between them adorn'd with twelve Pearls rais'd up as the Earls wear them, the Circle also

garnish'd with Pearls and precious Stones.

MARQUISS'S CORONET. is of an equal Number of Flowers, and Points rais'd on the Circle with Pearls on them, to show he is a Degree between a Duke and an Earl. Plate IV. Fig. 20.

MARS, the Heathen God of War, and one of the Planets, is appointed in blazoning the Arms of Princes by Planets, to fignify Gules, or Red, which no doubt was affign'd him on Account of his being so much concern'd in Blood, as the Heathens were pleas'd to Romance, and Christians are too fond of

their Fables. Plate IV. Fig. 4.

MARSHAL, there are several Degrees of Mar-shals in England, but the Person here spoken of is the Earl Marshal of England, a Post of great Honour; hereditary in the Family of the Duke of Nor-folk. The Name, as most others us'd in Heraldry we have borrow'd from the French, who write it Mareschal, and have several of them, being the Gennerals.

nerals of their Armies. Leaving them as toreign from our Purpose, take the Account we have of the English Earl Marshal by Sir William Seagar, Garter Principal King of Arms. 1. The Earl Marshal of England is an Earl by Office, and so is no other Earl in England but he. The Earl's Marshal have fometimes been the King's Lieutenant Generals in Martial Affairs; and by their Office of Marshalship have had Power and Authority to hear, and determine judicially of Questions, Doubts, and Differences betwixt Parties concerning Honour and Arms; and to that end the Earl Marshal held a Court of Judicature, call'd the Earl Marshal's Court; as when Arms are usurp'd and unjustly born, the Earl has Power to disclaim the same, and to punish the Parties that shall falsely assume and take upon them the Armories of another, by the Name and Title of a Gentleman, when they are not fo to be approv'd. 2. The Earl Marshal has Power also, by special Commission under the Great Seal of England, over the College of Heralds, prohibiting the Provincial Kings of Arms to give and grant any new Coats of Arms without his Lordships Consent. His Lordship establishes Orders among the Heralds, for their better Rule and Government, and any Doubt or Question which they cannot decide among them; felves, they refer that to the Arbitrement and Judgment of the Earl Marshal. 3. His Lordship gives them their folemn Creations according to their Degrees, viz. Kings of Arms, Heralds, and Pursuivants. 4. The Earl keeps his Court either at Westminster, in the Painted Chamber, adjoining to the Parliament House, or in his own House, where in the Great Hall is a large square Table, with Rails about it, and Benches within, and an half Pace rais'd above the same. There the Earl sits in the Midst, with divers Noble Men, and fometimes Judges on either Side,

Side, according to the Cause in hand, to the End that with their Advice and Council he may the more legally proceed. 5. His Lordship has belonging to the faid Court a Pursuivant Messenger, that serves his Precepts and Summons. He has also a Cryer, that stands on a Corner of the Stage; a Doctor of the Civil Law, who sits within the Rails, opposite against the Earl, to resolve Doubts. The Register, or Clerk of the Court, sits before his Lordship's Foot, on either Side of whom the Officers of Arms are plac'd to give their Opinions, being requir'd. 6. Without the Rails stand the Lawyers that Plead, as Sergeants and Counsellors of the Law, and fometimes Doctors and Proctors of the Civil Law, as the Cause does require. 7. The Messengers having return'd the Process and Summons into the Court, the Cryer calls the Parties, whom the Cause concerns; they present their Petition, or Bill of Complaint; the Register reads the same; the Lawyers plead pro & contra thereunto, and before the Division the Court takes Bond of the Parties to stand to the Award, and Order of the Court Marshal. 8. When the Court is to be dismiss'd, and prorogu'd for that Time, the Regifter pronounces the Prorogation, and the Cryer proclaims it aloud, appointing a Day, as his Lord-Thip shall please, for the producing of Witnesses, or for further hearing, or for a final Determination and Judgment. 9. But, if the Cause concerns the Claim of Dignities, as for Baronies, or Earldoms, or honourable Offices, which Differences happen sometimes between Heirs Males, and Heirs General, then the Party Plaintiff exhibits his, or her Petition to the King's Majesty, and the King refers that to be judicially heard in the Court Marshal, there as that is found the Earl Marshal advertifes the King how he finds the Right of the Claim ta

to be, and leaves the Decision thereof to the King. to. In this Case the Warrants are set forth in the King's Name, for the Appearance of the Parties in the Court Marshal, and are serv'd, or summon'd by an Officer of Arms with the other Formalities of the Return, and if the Cause be doubtful or ambiguous, it is sometimes referr'd to be heard, and determin'd by the House of Peers. 11. The Earl Marshal bears a Staff of Metal, gilt with Gold at either Endtipp'd with black enamell'd. 12. In Time of War; with this golden Staff he Marshals, and orders Battles in the Field, and has the leading of the Vanguard, and in Time of Peace he bears it usually at his Pleasure, but especially on Festival Days at the Court, and in folemn and royal Proceedings before the King, and takes his Place with the Lord Great Chamberlain, or the Constable, 13. The Earl Marshal is next before the Sword. plac'd by A& of Parliament 31 Hen. VIII. next after the Lord Great Chamberlain, and the Constable, and before the Lord High Admiral, and the Lord Steward, and the Lord Chamberlain of the King's House. 14. At the Coronation of the King, the Earl Marshal has the ordering of the Abby of Westminster, and sees the Regalities and Robes of King Edward the Confessor to be in a readiness. 15. He appoints the building of the Scaffold whereon the King is to be crown'd, and gives Orders to the Gentlemen Ushers for the covering and furnishing thereof with Hangings, Chairs, Traverses, Carpets, Cushions, &c. especially the Seige Royal whereon the King is to be crown'd. 16. At which Time the Earl Marshal is one of those that do all the nearest Offices to the King's Person, as to help to lead him, and to support his Majesty in his Chair, putting his Hand with others of the Nobility to fet the Crown on his Majesty's Head, doing his

Homage first, and then presenting all others of the Nobility. 17. The Earl Marshal appoints what Number of Knights of the Bath are to be made at the Coronation of the King, and makes Election of The Day being come the Earl Marshal, with the Lord Chamberlain, gives them their Oath, after they are all bath'd; he also presents them to the King the same Day, to receive the Order of Knighthood, 18. Of every Knight of the Bath the Earl Marshal receives a Fee in Mony, viz. five Pounds for the Horse the Knight rides upon, and a Mark for the Horse's Furniture. 19. At the Creation of a Duke, Marquis, or Earl, the Earl Marshal ought to have his Furniture, or Composition for the same, and by ancient Custom he has had the same of Archbishops, Bishops, and Abbats, at their Consecrations. 20. At the Funeral Obsequies of Kings, Queens, and Princes the Earl Marshal is a chief Commissioner appointed with the Lord Treasurer, the Lord Chamberlain, &c. to give Orders to the Wardrobe for the Distribution of Black for the Mourners, Velvet for the Hearse, Palls of Cloth of Gold, Escutcheons, Banners, and Hatch-21. At Combats, Barriers, Tournaments, ments. and Justs Royal the Earl Marshal is the chiefest Officer, to see them duly perform'd, to appoint Judges, and to ride round the Lists. and order all Things; at which Time the Knight Marshal is but his Attendant. 22. Touching Duels and private Quarrels, between Gentlemen, growing upon difgraceful Words, Blows, or Challenges, the Earl Marshal has Power and Authority to stay and commit the Persons; confining them, and taking sufficient Bonds for their good abearing, and forthcoming; compelling the Offenders to make Satiffaction to the Parties injurd, according to the Form. and Advice of a Book publish'd in Print to that Effect.

Effect, by the Appointment of King James the First. Thus much concerning the Earl Marshal: Of other inferior Officers, who bear the Name of Marshals, here is no Occasion to give an Account.

MARSHALLING, which Term, fays Guillim, I am not ignorant of how great extent it is, not only in ordering the Parts of an Army, but also for disposing of all Persons and Things, in all Solemnities, and Celebrations, Coronations, Interviews, Marriages, Funerals, Triumphs, and the like, in which the Office of an Herald is of principal Use for Direction of others; and therefore his Learning, Judgment, and Experience ought to be able to direct himself in so weighty Affairs. But that noble Part of Marshalling is so absolutely already perform'd by the industrious Pen of the judicious Sir. William Segar, Kt. late Garter, and Principal King at Arms, in his Book of Honour Military and Civil, as that it were but Arrogancy joyn'd with Ignorance for me to intermeddle in an Argument so exactly handled; neither is, here my Purpose other. than to confine myself to Armoury only, and so, far only to speak of Marshalling, as it concerns. This Marshalling therefore is an Coat-Armours. orderly disposing of sundry Coat-Armours pertaining to distinct Families, and of their contingent Ornaments, with their Parts and Appurtenaces in their proper Places. Of these Things, some have their Place within the Escutcheon, some without; and of those within the Escutcheon, some have their Occasions obscure, other some manifest; as are those whose Marshalling (according to ancient and prescript Forms) do apparently either betoken Marriage, or some Gift of the Sovereign. Such as. betoken Marriage do represent, either a Match single, or hereditary. By a fingle Match I mean the conjoyning of the Coat-Armours of a Man and a Woman,

Woman, descended of distinct Families, in one Escutcheon Paleways. And this Form of Impaling is divers, according to the several Functions of Persons, whether Ecclesiastical or Temporal. Such as have a Function Eccleliastical, and are preferr'd to the high Honour of Pastoral Jurisdiction are reckned to be knit in Nuptial Bands of Love and tender Care for the Cathedral Churches whereof they are Superintendants, infomuch as when a Bishop deceases, his Church is said to become a Widow; and therefore their Paternal Coat is evermore marshall'd on the left side of the Escutcheon, giving the Preheminece of the Right Side to the Arms of of their See, in Respect to the Ecclesiastical Dignity; as also in Respect that the Arms of such several Sees have in them a Kind of Perpetuity, for that they belong to a Political Body, which never dy-In the same Manner Kings of Arms impale the Arms peculiar to their Office together with their own Paternal Coats, as Baron and Femme, with the Paternal Coat always on the left Side. To the End it may be the better conceiv'd, what is meant by the right and left Sides of an Escutcheon, or Coat-Armour impal'd after this manner; you may imagine a Man to be standing before you, invested in a Coat depicted with Arms of two several Families thus conjoin'd in Pale; and then that Part that doth cover his Right Side will answer to your Left; so then accounting the Coat to be his that weareth it, you cannot err in your Judgment touching the true Distinction of the Dexter Side of the Escutcheon, that is due to the Man, as to the more worthy, from the Sinister Part, that is allotted to the Woman, or the Inferior. The Manner of fuch impaling of Coat-Armours of distinct Families, as Baron and Femme, by Persons Temporal, is divers, from this before mention'd; for they do evermore give

give the Preheminence, of the Dexter Side, to the Man, leaving the Sinister to the Woman. Whether they be hereditary Coat-Armours, or not, this form of Marshalling is to be follow'd, because the same is common, as well to single Marriages having no Hereditary Possessions, as to those that be Hereditary. Only in this these have a Prerogative, which the other have not, that the Baron having received Issue by his Femme, it is in his Choice whether he will still bear her Coat in this Sort, or else in an Inescutcheon upon his own; because he pretendeth (God giving Life to fuch his Issue) to bear the same Coat of his Wife to him and to his Heirs; for which Cause this Escutcheon thus born is call'd an Escutcheon of Pretence. Moreover, the Heir of these two Inheritors shall bear these two Hereditary Coats of his Father and Mother to himself and his Heirs Quarterly; to show that the Inheritance, as well of the Possessions, as of the Coat Armours, are invested in them and their Posterity; whereas if the Wife be no Heir, neither her Husband nor Child shall have further to do with her Coat, than to set up the same in their House Paleways, after the aforesaid manner, so to continue the Memorial of the Father's Match with such a Family. Concerning the orderly bearing of Coat-Armours Paleways in one Escutcheon, note, That Gerard Leigh making mention of the marshalling of divers Femmes with one Baron, fays, If a Man do marry two Wives, they fall be both plac'd on the left-fide in the same Escuecheon with him, as parted per Pali. The first Wife's Coat shall stand on the Chief Part, and the Second on the Base. Or he may set them both in Pale with his own, the first Wife's Coat next to himself, and his second uttermost. And if he have three Wives, then the two first Matches shall stand on the Chief Part, and the third shall have the whole Base. And if he have a fourth Wife, she

must participate the one half of the Base with the third Wife, and so will they seem to be so many Coats quarcer'd. But here you must observe, that those Forms of Impalings are meant of Hereditary Coats, whereby the Husband stood in Expectancy of advancing his Family, through the Possibility of receiving Islue, that so those Hereditary Possessions of his Wife might be united to his Patrimony. As touching quarterly bearing of many Coats pertaining to fundry Families together in one Escutcheon, William Widey doth utterly missike it, holding the same to be better fitting a Pedigree to be lock'd up in a Cheft, as an Evidence serving for a Probation of the Alliances of Families, or Inducements to the Title of Lands, rather than multitudes of them should be heap'd in, or upon any thing ordain'd for Military use; for Banners, Standards, and other like Martial, Enfigns, were ordain'd for no other use, but for a Commander to lead, or be known by in the Field; to which purpose these Marks should be made apparent and easy to be discern'd, which cannot be where many Coats are throng'd together, and lo become unfit for the Field, and therefore to be abolish'd of Commanders. Only he held it expedient, that a Prince or Nobleman, having Title to some Country, for the obtaining whereof he is enforc'd to make War, should show forth his Standard of the Arms of that Country quarter'd with his own amongst those People which in Right and Conscience do owe him Obedience, that they may be thereby induced the fooner to fubmit themselves to him, as to their true and lawful Sovereign, or Lord. Concerning the bearing of the Wife's Coat-Armour impal'd, or otherwise by the Husband, there are some that do boldly affirm, That it is not permitted by Law, but only tolerated through Cuflom; and do (with Chassaneus) alledge for Proof Willes thereof,

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thereof, That Arms do not pass to Relations by Affinity, because the Kindred descending from the Woman are not of the Family; for that by Reason of her Marriage she renounceth the Name of the Family whereof she is descended, and assumeth the Name of her Husband's Family. And an especial Reason thereof may be this, because the Agnation, which is the Father's Side must be preserv'd entire, and therefore the Honour or Arms of it not to be carry'd into another Family. Now because some misunderstanding the Rule, that to Daughters never were any Differences allow'd, do hold that the Husband in the impaling of his Wife's Coat-Armour with his own, may omit fuch Difference as her Father (admitting him to be a younger Brother, descended of a younger Brother) bore to distinguish him from the elder Brother; I think it not amis here to observe unto the young Student in Armoury, that every Gentleman of Coat-Armour, which marrieth a Gentlewoman whose Father did bear any difference in his Coat, ought in the Impalement of his Wife's Arms to retain the same Difference, which her Father bore. If a Coat-Armour that is bordured be born fole of itself, then shall the Bordure environ the Coat Round; but if such a Coat be Marshalled Paleways with another, as a Marriage, then must that Part of the Bordure, which respecteth the Coat annex'd, give Place thereunto, whether the Coat bordured be Marshall'd on the Dexter Part of the Escutcheon, or on the Sinister: If a Coat-Armour bordured be honoured with a Chief, a Canton, &c, the Bordure must in like manner give Place to them, that is, be omitted in that Part which they take up. If a bordured Coat be to be Marshall'd among other Coats Quarterly, then shall no Part of the Bordure be omitted, but the Bordure shall environ the same round, except

it be honour'd with a Chief, Canton, Quarter, &c. as aforesaid, even as it were born alone of itself. If the Sovereign does annex any Armorial Signs to the Paternal Coat, the said Additions in respect to the Prince's Favour must take Place of the Paternal Coat.

MARTIAL INSTRUMENTS OF MUSICK, are us'd in Coat-Armour: see what is said of them in General under Musick Instruments, and in particu-

lar under every one of their Names.

MARTLET, Guillim's Dictionary, speaks of it thus: A Martlet, in Latin, Merula, according to Uredus, is a little swift Bird, that us'd to build in Castles, and high Turrets; 'tis painted without Feet, and is what we term the Martinet, so frequent to be feen in our Suburbs, under the Cornishes of our Houses, whose Feet are so short, as very seldom to be feen, and their Wings fo long, that should they Pitch upon a Level, they would not be able to rife, wherefore they alight not, but on Places aloft, that they may take Flight again, by throwing themselves off. This is the Account there given of it. But Upson fays, that Merula is a Bird that fings wonderfully in the Spring, but is mute in Winter, and is painted upon Arms without Feet. Now this Bird that fings fo well cannot be a Martinet, which was never known to fing at all, whereas it is the Blackbird that fings fo as above mention'd, and is in Latin call'd Merula; besides that the French call this Martlet, Merlette; now Merle is a Blackbird, and Merlette feems to be only the Diminutive of it, that is, a little Blackbird; but then the Description of it its very short Legs does not suit the Blackbird, and therefore I shall not presume to decide any thing; but next give the Account in Guillim's Display, which is thus: The Martlet, or Martinet (faith Bekenhawb) hath Legs so exceeding fhort, If.

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short, that they can by no means go; and thereupon it seemeth, the Grecians do call them, Apodes, quafi fine pedibus; not because they do want Feet. but because they have not such use of their Feet as other Birds have. And if perchance they fall upon the Ground, they cannot raise themselves upon their Feet, as others do, and so prepare themselves to Flight. For this cause they are accustomed to make their Nests upon Rocks and other high Places, from whence they may eafily take their Flight, by Means of the Support of the Air. Hereupon it comes, that this Bird is painted in Arms without Feet; and for this cause it is also given for a Difference of younger Brethren, to put them in Mind to trust to their Wings of Virtue and Merit, to raise themselves, and not to their Legs, having little Land to put their Foot on. Colombiere does not pretend to tell us what Sort of Birds these Martlets are, but calls them Merlettes, and fays they are small Birds without Beak or Feet, and consequently altogether defenceless; so that they represent Enemies vanquish'd, disarm'd, and Prisoners. The Germans, he adds, very rarely bear them in their Arms, which shows that by them the French Heralds denoted Imperialists vanguish'd and taken in War. lian Author calls them Ultramontani, that is, of the Countries beyound the Mountains, as being more frequent in French Arms, than those of other Nations. This is what I find of the Martlet, and perhaps after all it may be only an imaginary Bird invented by Heralds, as they have invented many other Things that have no Being. Plate IV. Fig. 21.

St. MARY MAGDALEN (Knights of the Order of) in France. In the Year 1614, whilst the States of the Kingdom were sitting at Paris a Gentleman of Britany, whose Name was Messive John Q 3 Chesnel.

Chefnel, and who was newly return'd from a Pilgrimage to Rome and Jerusalem, presented to the House of Lords his Project for erecting of this Order: The Motive of it was the many Duels, Quarrels and Broils that daily happen'd at that Time in France, where, upon every flight Occasion, Men inhumanly murder'd one another, without any respect to divine or human Laws, and many Hundreds not only lost their Lives, but their Souls for ever: Therefore the principal Burden impos'd by this Order, was folemnly to abjure all Duels and private Quarrels whatfoever, and to vow only to have regard to the Honour of God, the Service of the King, and the good of the Country. This Delign was Pious and beneficial to the Kingdom, and accordingly the King having view'd the Proposals of the Founder, approv'd of it, seeing he was mov'd to it. by Christian Charity, without any Prospect or Thoughts of Interest. The Inventer form'd the Cross and Collar of the Order according to his own Fancy, and presented it to the King, as a Pattern, for his Approbation. His Reason for taking to his Order the Invocation of St. Mary Magdalen, was, because as she of a disorderly Sinner became the Mirror of Repentance, and wonderful Pattern of Pefections; so he hop'd those French Gentlemen, whose ill Education, or their own corrupt Inclinations had render'd guilty of much Swearing, Blafphemy, and Duelling, might, by her Example, be drawn from their wicked Courses, and reduced to at least a Regular and Christian Course of Life, The Head and Arms of the Crofs of this Order. to be worn about the Neck and on the Cloak, ended in Flower-de-luces, the Foot rested upon a Crescent. About it went a Circle of small Palms rounded, to denote the Founder's Pilgrimage, after the manner of the ancient French Worthies. On the center of 1-

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the Crofs, in an Oval, a Flower-de-luce with Sun-Beams round it. The Motto, L'Amour de Dieu eft pacifique, that is, The Love of Gud is peaceable. To pass by other Statutes, being much the same as in other Orders, the fourth of these enjoined, that the Knight to be received should make a solemn Vow to forbear Gaming, not to Blaspheme, or commit any unchristian Act, not to read unlawful Books, and to avoid diffolute Songs, scurrilous Talk, and leud Company. The Habit to be sky Colour, the Collar confifted of the Letter M, charg'd with a Lambda A, and the Letter A, for the Names of St. Mary Magdalem, and of Lewis and Ann, King and Queen of France. This Cipher mix'd and link'd with double Hearts, struck through with Darts of Gold, the Ends of them cross'd, the Ciphers enamell'd with White, Carnation and Blue. The Ribbon to be Crimfon, to hang the Crofs of Gold enamell'd with red, and on the Middle of it the Picture of St. Mary Magdalen, and on the Reverse that of St. Lewis. On the Mantle or Cloak the Crofs of Crimfon Sattin, embroider'd with Gold and Silver, with the Oval, the Magdalen as above, and the Motto as before. Five Hundred Knights might be admirted, and to take the Vow of Charity, Obedience, and conjugal Chastity. Also to abjure all Duels and Quarrels, and all factious Combinations. Fourfcore or aHundred Knights were oblig'd to attend the King. All the Knights multbe Gentlemen of four Descents, and to be two Years upon their Probation in a House in Paris appointed for that Purpose. All this came to nothing, whereupon the Founder, missing of his good Design, forfook the World, and retir'd to an Hermitage, where he live and dy'd holily; being known by the Name of l'Hermite pacifique de la Magdelaine, or the Peaceable Heremit of the Magdalen. The late King Lewis

Lewis the Fourteenth suppress'd Duelling in France effectually without the Help of this Order.

MASCLES, the Dictionary to Guillim fays, a Mascle, in French, Macle, was written by the ancients Mascula; but Legonius, le Trophee d'Armes, Baron, Mackenzy, and indeed most late Authors use Macula, in that they are faid to represent Spots in certain Flints about Roses, by some, and by others You may also term them the Mash of a Net. Macula retium, or Cassium, or Rhombulos evacuasos. Thus that Author. And then speaking of the Cross confisting of those Mascles, he adds; a Cross Masculy, or of Mascles, in Latin, Crucem e maculis retium, or e rhombulis evacuatis, which Adjective Mr. Gibbon omits, taking them always to be voided, and I am of his Opinion, Crucem e rhombulis Constamem. All that Morgan has of it is only these few Words, the Mascle was perforated, and of a Lozenge Form, usually worn in Girdles and Bracelets, Symbols of outward Bleffings and Nobleness. Upton calls Mascles, Mafculas, and takes no Notice of their being always voided, but rather implies the contrary, for he describes them thus. The Difference between Fufils and Mascles is, that the Fufils are always long, and sharper in the Angles than the Mascles, the Mascles being consequently shorter and their Angles more Obtuse. The Cross Masculy he calls Crucem masculatam. Colombiere is very particular in this Point, and therefore we will here give his Account. Roban, says he, bears Gules, nine Macles Or, 3, 3, and 3. Opinions have vary'd very much about the Original of the Macles. Some Authors have confounded this Name with that of Mashes, and I have feen ancient Manuscripts in which those Figures were always blazoned Macles, or Mashes, as being somewhat like the Mashes of Nets; but for my own part, having often observ'd, that those Things Things which are remarkable and fingular in some Countries, have sometimes occasion'd the Lords thereof to represent them in their Scutcheons, and to take them for their Arms; I am of Opinion that the Lords of Roban, who I believe are the first that bore these Figures in their Arms, the descended from the ancient Kings and Princes of Britany, took them, because in the most ancient Viscounty of Rohan, afterwards erected into a Dutchy, there are abundance of small Flints, which being cut in two, . this Figure appears on the Infide of them; as also the Carps that are in the Fishponds of that Durchy, have the same Mark upon their Scales; which being very extraordinary and peculiar to that Country, the ancient Lords of the same had good Reason upon observing that Wonder, to take those Figures for their Arms, and to transmit them to their Posterity, giving them the Name of Macles, from the Latin Macula, fignifying a Spot or Blemish, whence some of that House have taken for their Device these Words, Sine. Macula Macla, A Mascle without Spot. Plate IV. Fig. 22.

MASCULY. Vid. Mafcles.

MASSONE', or Massoned, is when an Ordinary is represented in the nature of a Stone-Wall, with all the Joints between the Stones appearing, as they generally do in Stone-Buildings, as the Word implies, being as much as done in Mason's Work. Plate IV. Fig. 23.

MATCHING is the Term us'd for the Wolf

going to Couple, or Ingender.

MEIRRE'. See Contrepotence.

MEMBRED, in French, Membré, is the Term to express the Limbs or Legs of a Bird: when the Beak and Legs are of a different Colour from the Body, they say Beak'd and Member'd of such a Colour, or Metal. In Latin it is call'd Tibiatus, Guillim uses the

the Word Armed for the Beak, and Membred for the Deed, but Discuss a sample with the discussion

MERCURY, the thieving God of the Heathens. 4s by those who blazon by Planets, appointed to fignify Purpure, or Purple: but how he came by this Colour let others find out, for it is beyond my Knowledge; nor do I think it worth while to labour for discovering such Secrets, as when known.

make us ne'er the Wifer. See Purpure.

MERMAIDS are found in Coat-Armour, of which there may perhaps be fome Refemblance in the Sea, but as we represent them they are the Fancies of Painters, and particularly in this Bearing, viz. Gules, a Mermaid proper, attiring herfelf with her Comb and Glass, Crined, and Finn'd Or, by the Name of

Prestwick of Lancashire.

METAL, there are only two Metals us'd in Heraldry, being Gold and Silver, but call'd Or and Argent, being the French Names for them. It is a general Rule in Heraldry never to place Metal upon Metal, nor Colour upon Colour; fo that if the Field be of one of the Metals the Bearing must be of some Colour, and if the Field be of any Colour, the Bearing must be of one of the Metals. In common painting of Arms these Metals are represented by White and Yellow, which are their natural Colours.

Sr. MICHAEL (Knights of the Order of) in France. This Order was instituted by Lewis XI. King of France; upon what Ground will appear by his own Letters Patents here inferted, because I will not trouble the Reader with fabulous Accounts; they are as follows: "Lewis by the Grace of God "King of France, to all that are, or shall be, greet-" ing, Be it known, that in regard of the perfect " and fincere Love we bear to the Noble Order and "Degree of Knighthood, the Honour and Increase "whereof

whereof we most ardently desire, that as we " heartily wish, the Holy Catholick Faith, our Ho-" ly Mother the Church, and the publick Profpe-"rity may be maintain'd, We, to the Honour and "Glory of God, our Almighty Creator; and in "Reverence of the Bleffed Virgin Mary, as also in " Honour of St. Michael, the Prince and Chief of "Knights, who fought in God's Caufe against the " ancient Enemy of Mankind, and cast him down "from Heaven, and who has always fecur'd his "Place, preserv'd and defended his Oratory, call'd " Mount St. Michael without suffering it at any "Time to be taken, fubdu'd, or deliver'd into the " Hands of the ancient Enemies of this Kingdom! "And to the End that all generous and noble Spirits "may be excited, and stirr'd up to virtuous Acti-"ons. The first Day of August, in the Year of "Grace 1469, and the Ninth of our Reign, at our " Castle of Amboise; We constitute, creet, and ordain "an Order of Brotherhood, or loving Society, of a " certain Number of Knights, which it is our Will " shall be call'd, The Order of the Lord St. Michael " the Archangel, in and under the Form, Conditions, "Statutes, Ordinances and Articles hereafter fet Then follow the Statutes, which being in Number fixty one, are too long to be here inserted. The Great Seal of the Order has the Figure of St. Michael engray'd on it, in the same manner as that which hangs at the Collar. The Jeffer Seal is three Flower-de-luces, entour'd with the Order. The Great Collar of the Order confifts of double Escalop Shells, fastned with round Points of black Silk, and long Tags of Gold interwoven, after the manner of True Lovers Knots. At the End of it hangs on the Breast an Oval of Gold, with a small rising Hill curiously enamell'd on it, on which stands St. Michael trampling the Dragon under his. Feet

Feet. The Motto, Immensi Tremor Oceani. King Francis the First, chang'd the black Points into double knotted Gold Twists. His Son, Henry the Second, ordain'd, that the Knights for the future, should wear Cloaks, or Mantles of Cloth of Silver, with the following Device embroider'd on them, viz. three Crescents of Silver, interwoven with Tropheys, Quivers, and Turkilb Bows, Seme, and Canton'd with Tongues, and Flames of Fire. The Mantlet or Hood of Crimson Velvet, cover'd with the fame Embroidery, and Order of St. Michael. The same Henry order'd, the Chancellor of the Order should wear a Cloak of White Velvet, and the Hood of Crimson Velvet. The Provost and Master of the Ceremonies, the Treasurer, Register, and King of Arms, white Satin Cloaks, and Hoods of crimson Satin, with a Chain of Gold, at the end whereof an Escalop of Gold hangs upon the Breast. This Order is not quite extinct, as some Writers would perswade us, but it is incorporated into that of the Holy Ghoff, and therefore all the Knights of the Holy Ghest first receive the Order of St. Michael, before they are admitted into the other; and for that Reason their Arms are encompass'd by two Collars.

MIDDLE BASE is the middle Part of the Base, represented by the Letter H. in Plate I. Fig. 13.

MIDDLE CHIEF is the middle Part of the Chief, represented by the Letter B. in Plate I. Fig.

13.

MILRINE, a Cross Milrine, says Sylvanus Morgan, is a Cross having the four Ends clamped and turned again, as the Milroin itself is which carrieth the Milstone, and is perforated, as that is also, only the Milroin hath but two Limbs, whereas the Cross Moline hath four. This is what he says of it, calling it Milrine first and afterwards Moline, and yet

yet he speaks of the Cross Moline but just before, so that he decides nothing, yet in his Cur, he gives the true Difference, representing the Moline rounding off to Points at the Extremities, and the Milrine, as he calls it, clamped and turned again, but all with strait Lines. Guillim Names, but says no more of this Milrine, nor does the Dictionary to him, or any other I have met with, so that we must leave it as they have done; for the two Crosses it is certain differ in Shape, as may be seen by the Figures of them, but to which to fix the bearing of the Milstone, since such noted Authors in Heraldry have assign'd it to both, shall not here be determin'd.

MIRTLE or Oval Garland given to those that were victorious at the Jolian Games, instituted by the Thebans in Memory of their Hero Jolaus, near his Tomb, and therefore this was a mournful Garland. The Romans bestow'd the same Sort of Garland on their Generals, who had vanquish'd their Enemies without Bloodshed, or surprized some important Place without striking Stroke, as also on those that had subdu'd Slaves, or Pyrates, not reckoned worthy of the Roman Valour, and consequently not to deserve a Triumph.

MI-PARTY, is a Word us'd by French Heralds, denoting that the Escutcheon is half Way down parted per Pale, and there cross'd by some other Partition.

MI-COUPPE', a Term among French Heralds, fignifying that the Escutcheon is parted per Fesse, only half way across, where some other Partition meets it, and is express'd, and it must also be mention'd whether it be a Dextre, on the Right, or a Sinistre, on the Left that such Partition is.

MI-TRANCHE', is the French Term to denote, that the Escutcheon, is cut athwart but only half

Way, Bendwise, that is, by Bend Dexter, for the Sinister is call d Mi-taillé, which various Terms

are to be carefully observ'd.

MI-TAILLE', us'd by the French to express, that the Escutcheon is cut only half way athwart by way of Bend Sinister, for if it be by way of Bend Dexter, it is then call'd Mi-tranché, as may be seen under that Word. See these four above, Plate

IV. Fig. 24

MOLINE, a Cross-moline, is that which turns round both ways at all the Extremities, but not fo wide, or sharp as that which is call'd anchored, as is observed under that Word. This Cross our Heralds say in Latin is call'd Crux molendinaris, but I observe in Upon, who gives it this Name, that tho' it opens and turns both Ways at the Extremities the Cut we have of it in him, has all the Points cut off. which makes it differ quite from that which it otherwife refembles, as has been said, viz. the Cross-anchor'd. The same Upton tells us; this Cross is call'd Molendinaris, because it bears the upper Grindstone in such manner that it declines either to the Right or to the Left; so denoting the giving to every one their due, without Fraud. This Cross ought to be born in Arms by Judges, and fuch as are plac'd over Jurisdictions; to the End that as the aforesaid Instrument directs the Grindstone, so the Judges may be put in Mind to do Right to all Persons. Gibbon calls it Ferrum melendinarium in crucis modum dispositum.

MONTANT is a Term us'd by French Heralds to express the same as we do by the Moon in her Increment, that is, in her Increase, when she alway faces to the Right of the Escutcheon.

MONTESA (Knights of the Order of) in A-ragon, instituted by King James the First of Arazon, Anno 1270, or thereabouts, endow'd with all the Lands of the Templars, before diffolv'd, lying in the Kingdom of Valencia, together with the Town and Castle of Montesa, made the Seat of their Order; whence it took the Name; subject at first to the Master of the Order of Calatrava, out of which extracted, and under the same Rule of Ciseanx. Asterwards by leave of Pope Benedist, or rather the Antipope of that Name, they quitted themselves of that Subjection, and in Token thereof chang'd the Habit of Calatrava, which before they us'd, to a Red Cross upon their Breasts; ever since

the Badge of their Order.

a MOON, tho' fo bright to appearance, the is known to borrow all her Light from the Sun, being but as a Lookinglass that reflects the Light it receives. The Moon is the Hieroglypick of the Church, for Divines comparing JESUS CHRIST to the Sun, do compare the Church to the Moon, as receiving all its Beauty and Splendor from him. She sometimes is the Emblem of Eternity, for that when most declin'd she renews again, and still grows young. As the Sun represents Solidity and Steadiness of Judgment, so the Moon is us'd to express Inconstancy and Lightness, because of its frequent Changes, for which Reason Solomon faid. Eccles. 27. That a Wife Man is constant as the Sun, but a Fool as changeable as the Moon. No fuch Thing as a full Moon is to be found in Coat-Armour, but she is always born either Increasing or Decreasing. The Moon Increasing is the Symbol of Nobility, and Increase. According to her diverse Apparitions the Moon has her diverse Denominations in Heraldry, as her Increment in her Increase; her Complement when she is at full, tho as has been faid, we have no Instance of her being born at full, her Decrement in her Waning, and her Detriment in her Eclipse. Incressant is also the wind I fame

same as the Moon in her Increment, that is, in her Increase. The Colour of the Moon is mention'd in Blazon, either Proper, which is Argent, or else Or, or as she is born, but those two Metals represent her best, unless she be in her Detriment, and is then Sable, but I find no Instance of any such Bearing.

MORTAISE, or Mortise, as our Carpenters and Joyners call it, is in Blazon, a square Piece of Wood, with a square Hole through it, which is properly the Mortise, being to fasten another Piece

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into it.

MORT NE, is a Term Colombiere has, and apply'd to a Lyon, fignifying born Dead, but is Rampant, and the Term he fays implies, that he has neither Tongue nor Teeth. nor Claws, which he fays is born by Leon, an ancient Baron in Britany, as also by Pontecroix an ancient and Noble Family in the same Province, to show that the bearing is not a mere Imagination, or Fancy. The Reason I suppose of calling it Mort no, or born dead, is because having neither Tongue, Teeth, nor Claws it is in dead State, having no Weapons to get, or tear its Prey, nor a Tongue to turn the Meat in his Mouth, which is a State of Death to a Beast of Prey. Plate IV. Fig. 24

MOTTO, says the Dictionary of Guillim's Display, is an Italian Word, signifying Verbum, that is, the Word, or Saying, which Gentlemen carry in a Scrol under (generally and sometimes over) their Arms. Cambden renders it in Latin by Inforiptio. Some will have it Epigraphe; but there is nothing better than the two former, and Dictum. Of these Motto's, some allude to the Name of the Bearer, others to the Bearings, and some to neither; containing only some short Sentence, either Divine or Heroick, just as the Deviser was disposed. Thus

Thus in the Dictionary, and in the Work itself as follows. Another Ornament there is externally annex'd to Coat-Armour, and that is the Moeto, or Word, which is the Invention, or Conceit of the Bearer, fuccinctly and fignificantly contrived (for the most part) in three or four Words, which are fet in some Scroll, or Compartiment, placed usually at the foot of the Escutcheon; and as it holdeth the lowest Place, so it is the last in Blazoning. The Motto should express something intended in the Atchievement, tho Use has now received whatfoever Fancy of the Deviler; and this Morto is of universal Use to all Gentry and Nobility of what Rank foever. The French Heralds observe, that the Use of Mottoes is extraordinary ancient, both facred and profane History furnishing us with the Use of them. Our Ancestors made choice of these Mottoes to express their predominant Passions, either of Piety, Love, or War, or upon some Adventure befallen them; and those short Expressions having had fome fuch Original, have been made Hereditary in many Families. Of these it may not be disagreeable to give some few Instances: The Motto of the Royal Family of Bourbon is, Esperance, Hope; of the Royal Family of England, Dieu, & mon Droit, God and my Right; of the most Noble Order of the Garter, Honi soit qui mal y pense; Shame be to him that Evil Thinks; of the Noble House of Villars in France, Fortis fortunam superat, a brave Man prevails over Fortune; of the Dukes of Norfolk, Sola Virtus invicta, only Virtue is invincible; of the Duke of Beaufort, Mutare vel timere sperno, I scorn to change or fear; (a noble Expression if truly obferv'd); of the Duke of Bedford, Che fara fara; what will be, will be; of the Duke of Devonsbire, Cavendo tutus, fafe in being cautious, this is an Allusion to the Families Name of Cavendish; of the Duke of Dover-

Dover, Forward (a good Word if made good use of): Duke of Kingston, Pie repone te, Rest in Piery. an allusion to the Name of Pierepoint; of the Earl of Radner, Que supra. The Things that are above, this alludes to the three Stars in his Arms; of the Earl of Scarborough, Murus anens conscientia sana, A good Conscience is a Wall of Brass (excellently express'd, if as well observ'd); of the Earl of Abington, Virtus Ariete fortior, Virtue more prevalent than a Ram, alluding to the three Battering-Rams in the Arms; of the Earl of Cholmondeley, Cassis tutissima Virtus. Virtue is the fafest Helmet, on account of two Helmets in the Coat; of Fortescue Lord Clinton, Forte scutum sales Ducum, a Strong Shield the safety of Commanders, alluding to the Name of Fortescue. But enough of them, for they are all arbitrary, fometimes Families (as has been faid) have them hereditary, and descending from one to another they feldom fit those that receiv'd them from their Forefathers; others also take them at Pleasure, to flatter their own Vanity, not to fuit them to themselves, for in those Cases they might sometimes make unwelcome Discoveries.

MOUND, is a Corruption of the French World Monde, or the Latin, Mundus, the World, which it represents, being a Globe, encircled, and having a Cross on the Top. It represents the Sovereign Majesty and Jurisdiction of Kings, and Guillim's Display tells us, that by the Roundness of the Mound, and the ensigning thereof with the Cross, is signify'd, that the Religion and Faith of CHRIST ought to be receiv'd, and religiously embrac'd throughout his Dominions, which high Duty is residing in his own

Sovereign Power.

MOUSSUE, is a Term in Colombiere, as Croix Moussue, being a Cross rounded off at the Ends. Plate IV. Fig. 26.

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A MULLET, which some are apt to take for a Star, in all likelihood is no other than the Rowel of a Spur, call'd Molette in French, and by them us'd in Armoury, as with us, with only this Difference, that they allow of a Molette of fix Points. and so blazon it, whereas a Mullet among us can have but five Points, for if it have fix Points, it is then of necessity to be a Star, whereas the French have Stars of five Points as well as Molettes of fix. Hence I conclude that the Mallet is no other than the Rowel of a Spur, and therefore is, or ought to be, always pierc'd, which a Star cannot be; Gibbon, and Mackenzy are of this Opinion. Thus it is properly call'd in Latin, Rotula calcaris, that is, the Rowel of a Spur; Mullets are us'd in Arms either as Bearings, or as Differences of younger Families, and generally taken by the fourth Son, and his Descendents. Plate IV. Fig. 27.

MURAL-CROWN, or Garland, this was of Gold, being a Circle, and on it Battlements, like those of a Wall, given to him that first mounted the Breach, or any ways was the first that broke into an Enemy's Town, which Honour was due to the meanest Soldier as well as the greatest Commander, if he could prove he had been the first that enter'd the Place. On the Circle of this Coronet there were Lyons engrav'd, to express the undaunted Valour of the Bearer. Plate IV. Fig. 28.

MURREY. See Sanguin.

MUSICAL INSTRUMENTS are the Symbols of Concord, of the Love and Union between Man and Wife, between Masters and Servants, and between Sovereigns and their Subjects, who all according together make a sweet Harmony, which well maintain'd makes them all prosper, and when broken is the Ruin of them all. These Instruments also denote the Praise and Thanksgiving we owe

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to God for the Benefits we receive, as appears by King David's playing on several Instruments. They are also the Symbols of Joy, of Health, and Prosperity, for which Reason the Daughters of Sion met Saul with variety of Instruments in their Hands, rejoycing for the Victory God had granted him over his Enemies the Philistines. As for those Instruments which belong to War and Hunting, they are the Hieroglypicks of Courage, and Sprightliness. The Trumpet and the Drum chear up fainting Hearts, and animate the fearful, and the former of them is the Emblem of Fame, which is always represented founding one. The Cornet and the Horn inspire the very Dogs and Horses with Eagerness to pursue their Game, and much more human Creatures who engage in those Sports. Various Sorts of these are us'd in Coat-Armour, as may be feen under their Several Heads.

MUSIMON, is a Creature mention'd in Guillin's Display, where it is said to be a bigenerous Beast of unkindly Procreation, and ingender'd between a Goat and a Ram; like as the Tityrus is ingender'd between a Sheep and a Buck Goat, as Upton noteth. By whom this Creature is born I have not found, and therefore thus much may suffice concerning it.

BRITANNICVM

and wise, herepare B. Cons and Servants, and here even Sovereigns and their Subjects, who all assembles received make a force. Has money, which were make them all profites, and when

TALANT, Ruin of them all. Thataling are one



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TAIANT, from the Latin, Nature, to swim. All Fishes that are born transverse, that is, across the Escutcheon, must in Blazon be term'd Naians; because that is their Posture in the Water when they swim. In Latin they may be call'd The French use the same Term as we do. or rather, we had it of them. Plate V. Fig. 1. NAISSANT is a Form of Blazon peculiar to all living Things that shall be found issuing our of the midst of some Ordinary, or common Charge, wherein it differs from Isluant, which denotes a living Creature arising out of the Bottom of any Ordinary or Charge. Guillim tells us, that Sir Henry Eame, Knight of the most Noble Order of the Garter, at the first Institution thereof, bore Or, out of the midst of a Fess Sable, a Demy Lyon Rampant naif-

fant Gules, arm'd and langued Azure. Plate V. Fig. 2. NAVAL CROWN, or Garland, was of Gold, adorn'd with the Heads and Sterns of Ships, or Galleys, as also Sails, &c. given to him that had first boarded an Enemy's Ship or Galley, and been by that means the occasion that the same was taken, Plate V. Fig. 3.

NEBULE, according to the French, or Nebuly, as some English frame the Word to our Language, is cloudy, that is, representing Clouds, which is the genuin Signification of the French Word. Some R 2

thors have call'd it in Latin, Nebulatum, which is not approv'd of by others, because Nebula signifies a Mist rather than a Cloud, and therefore they use Nubilum, cloudy, from Nubes, a Cloud: And Mr. Gibbon calls it Nubilatum, which seems to be the

properest. Plate V. Fig. 4.

NISLEE', the Dictionary to Guillim writes this Nyllée, and says of it thus, La Croix nyllée. Peacham, from Bara, tells us, is like unto the Cross cercelée, but something narrower, and never pierced, but Mr. Gibbon thinks it ought to be always pierced. as deriv'd from anille, a Milrind, and being nothing but a stender Cross Moline; and thus accordingly Monf. Baron blazons the Arms of Joulles, which is fuch a Cross (though not engrav'd so narrow or slender,) viz. D'Or a la Croix anillée de Sable, that is, Or, a Cross Moline Sable. And it is my Opinion they are one, not two Sorts of Crosses, but drawn fometimes broad, fometimes slender; either through the Ignorance, or Caprice of the Engraver. Baron's Draught is in the Margin. So that Author, and the Draught he gives is exactly the same with the Cross Moline, but Colombiere gives us sufficent Reafon to dissent from him and to be convinc'd that this is a different Cross, his Words are these, D'Or a la Croix de Sable nissée & ancrée, being as much as to say, anibilee, that is, annihilated, or so small and slender, that it seems to be reduc'd to Nothing. According to this Description, that ingenious Gentleman gives us the Draught of this Crofs, and feems to be in the Right. Plate V. Fig. 5.

NOBILITY was originally inherent to Virtue, which ennobled the Person that possess dit, what-sover the Stock might be from which he was descended, so that every Man's own good and virtuous Actions made him conspicuous, not the Persormances of his Forefathers, which was a real and solid Nobi-

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Nobility, as peculiar to the Person that deserv'd, and not convey'd by him to an ignominious Son or Grandson, as is usual in our Days, when many glory in being descended from Ancestors, who would disdain to own them, if they were now living. But as all Things in this World are subject to Viciffitude, Nobility, which, as has been faid, was in its Original only Personal, is now become hereditary, and transmitted from Father to Son, which is practis'd in all Nations. This Nobility is by Civilians defin'd, An illustrious Descent, and Conspicuousnels of Ancestors, with a Succession of Arms, conferr'd on some one, (and by him to his Family) by the Prince, by the Law, or by Custom, as a Reward of the good and virtuous Actions of him that perform'd them. For as the Dishonour of Crimes committed by any Person redounds to his Descendants, fo the Reputation of the glorious Actions of Ancestors descends to their Posterity, who ought in reality to endeavour to outdo those who have so caus'd them to be respected by others. This Sort of Nobility has its first Rise in the Person that merited, and so is reputed to increase and advance the farther it goes on in the Course of Succession from the first Founder. Warlike Exploits, and Literature have been the proper and just Methods, for raising of Men above the common Sort, and above the Degree they were themselves born in. But latter Ages have produc'd too many Instances of Perfons most abject and fordid, in all other respects, advane'd to those Degrees which the Nobility confifts of, for their great Wealth, and that very often acquir'd by the most base Practices. Nor is that all, illustrious Titles have been conferr'd only for ferving great Men in fuch fandalous Employments as are liable to severe Punishments in the meaner Sort. But to proceed in the Nature of true R4

Nobility, the learned fay there are three Sorts of it. which are Divine, Worldly and Moral. The Divine has respect to the Original of the Soul, which comes from Heaven; the Worldly regards Blood, and a Genealogy of many Ancestors; and the Moral refers only to Virtue, which is to gain us Esteem, The Divine depends on the Power of God, the Human on the good Fortune of our Birth, and the third on our own free Will. Did we duly consider the great Consequence of the first of them, we should less value the second, and render ourselves more capable of the third. In short, Nobilty being the greatest Reward affign'd to Virtue, well deserves to be esteem'd among the chiefest of Worldly Things. and those who have it not ought to use their utmost Endeavours to attain it. As for those who are so fortunate as to be descended from illustrions Families, it is their Duty to strive to add to the Glory of their Ancestors, by performing Noble Actions, and surpassing them, if possible, in Virtue, and Renown. In this Description I have chiefly follow'd Colombiere. Glover gives us much the same Account, only he runs it out to a much greater Length, and deduces Nobility from the Beginning of the World in the first Patriarchs, from them among the Jews, then he passes to the Greeks and so to the Romans, and, like the other, affigns three Sorts of Nobility, Heavenly, or Theological, Philosophical and Political, being the same as above spoken of; but the Political he divides into Native and Dative. Nobility Native passes from the Father to the Son, who becomes Noble because his Father was so; the Dative is acquir'd by fome fuch means as have been mention'd above.

Point, or the very Center of the Escutcheon, supposing the same to be equally divided into two exposing the same to be equally divided into two exposing the same to be equally divided into two exposing the same to be equally divided into two exposing the same to be equally divided into two exposing the same to be equally divided into two exposing the same to be equally divided into two exposing the same to be equally divided into two exposing the same to be equally divided into two exposing the same to be equally divided into two exposing the same to be equally divided into two exposing the same to be equally divided into two exposing the same to be equally divided into two exposing the same to be equally divided into two exposing the same to be equally divided into two exposing the same to be equally divided into two exposing the same to be equally divided into two exposing the same to be equally divided into two exposing the same to be equally divided into two exposing the same to be equally divided into two exposing the same to be equally divided into two exposing the same to be equally divided into two exposing the same to be equally divided into two exposing the same to be equally divided into two exposing the same to be equally divided into two exposing the same to be equally divided into two exposing the same to be equally divided into two exposing the same to be equally divided into two exposing the same to be equally divided into two exposing the same to be equally divided into two exposing the same to be equally divided into two exposing the same to be equally divided into two exposing the same to be equally divided into two exposing the same to be equally divided into two exposing the same to be equally divided into two exposing the same to be equally divided into two exposing the same to be equally divided into two exposing the same to be equally divided into two exposing the same to be equally divided into two exposing the same to be equally divided into two exposing the same to be equally divided

qual Parts below the Fess, for then the first of those is the Nombri, and the lowest the Base. Repre-

fented by the Letter F. in Plate I. Fig. 13.

NOVA SCOTIA (Knights of the Order of) in Scotland, instituted by King James, the First of England, and the Sixth of Scotland, for the Planting of that Country by Scotish Colonies, in Imitation of the Baronets in England, for the Conquest and Planting of the Province of Ulster in Ireland; and hereditary as well as the other; so that the Degree of Honour, it is not properly an Order of Knighthood. Their Distinctive Mark was a Ribbon of Orange Tawny.

NOWED, is knotted, from the Latin Nodatus; and denotes fome Intricacy in the way of knotting, it is applicable to such Tails of Creatures as are very long, and sometimes represented in Coat-Armour,

as if ty'd up in a Knot.

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OAK, this Tree is faid to be the Emblem of Virtue and Strength, for which Reason the Romans made their Civic Crowns or Garlands of it, which were bestow'd on such as had sav'd the Life of a Citizen. It also represents Constancy and a long Life, as being steady and living longer than most other Trees, and therefore the Scepters of Kings were anciently made of its Wood, as was Hercules's Club, being the Representation of Martial Virtue and of unconquerable Fame. The Family

of Wood bears, Or, on a Mount in Base an Oak

acorned Proper.

OBSIDIONAL CROWN, or Garland, was made of Grass, and given to him that had held out a Siege, or caus'd it to be rais'd, repulsing the Enemy, and delivering the Place. So Fabius Maximus had no greater a Reward than this Crown for having deliver'd the City of Rome from Hanibal, after the unfortunate Battle of Canna. Place V. Fig. 6.

OGRESSES. See Pellets.

OLIVE GARLAND was given among the Greeks to those who came off Victorious at the Olympick Games, kept in Honour of Jupiter, at the Foot of Mount Olympus; but the highly valu'd among those People, this, and others like it, were only a Reward for Running, Wrestling, or such like Exercises, and therefore nothing to compare to the Martial Rewards among the Romans, who also gave this Crown to those who had by their Wisdom reconcil'd two Enemies.

Obedience, and Meekness, for which Reason Virgil represented Numa Pompilius with an Olive-Branch in his Hand, to denote his Peaceable Reign. Tho this be not a Tree of English Growth, the Family of Roundel of Hutton Wansley in Yorkshire bears Or a Fess Gules, between three Olive Branches Proper.

OMBRE DE CROIX, says Colombiere, which is to be represented of the Colour of Smoke, so as to see through it. Being, as the Name expresses it, only the Shadow of a Cross; but he Names not any

that bears it.

OMBRE DE SOLEIL, a Shadow of the Sun, is when the Sun is born in Armoury, so that the Eyes, Nose and Mouth, which are represented at other Times, do not appear, but there is a thin Colouring, that the Field can appear through it. Plate V. Fig. 7.

ONDEE'. See Wavy.

ONGLE' is us'd in French to express the Talons or Claws of Bird or Beast, when different in Colour from the Body; but Colombiere says it is more for Beasts than Fowls.

OR, the French Word fignifying Gold, by which we also express that Metal in Heraldry, and often represented by the Yellow Colour. In Engraving it is known by small Pricks or Points all over the Field or Bearing, and is denoted by the Letter O. In Latin it is called Aurum, and in Spanish, Oro. According to Guillim, the bright Yellow of Gold is compounded of much White and a little Red, as two Parts of White and one of Red; and fuch, fays he, is the Worthiness of this Colour, which refembles Gold, that (as Christine de Pué holdeth) none ought to bear the same in Arms, but Emperors and Kings, and fuch as be of the Blood Royal, the indeed it be in use more common. And as this Metal exceedeth all others in Value, Purity and Fineness, so ought the Bearer (as much as in him lies) endeavour to furpass all others in Prowess and Virtue. Of itself. fays Sylvanus Morgan, it betokeneth Wisdom, Riches, and Elevation of Mind; with Red, to spend his Blood for the Riches and Welfare of his Country; with Azure, to be worthy of Matters of Trust and Treasure, to keep it for himself and others; with Sable, most Rich and Constant in every Thing, with an amorous Mind; with Vert, most joyful with the Riches of the World, and most glittering and splendid in Youth. Colombiere proceeds farther and fays, Or in Armoury fignifies Christian and Spiritual Virtues, Faith, Justice, Temperance, Charity, Meekness Clemency and Humility; of worldly Virtues and Qualities, it denotes Nobility, Riches, Generofity, Splendor, Love, Chivalry, Purity, Cleannels, Constancy, Solidity, Gravity, Joy, Prosperity, and

long Life: Of Precious Stones it represents the Carbuncle, and according to some, the Topaz: Of the Planets, the Sun: Of the Elements, the Fire: Of human Constitutions, the Sanguin: Of the Days of the Week, Sunday: Of the Months of the Year, Tuly and August: Of the Trees, the Cypress, and fome say the Laurel: Of Flowers, the Heliotropium: Of Fowls, the Cock, and Bird of Paradice: Of Beaks, the Lion: And of Fishes, the Dolphin. Gold is Cordial, helps Digestion, comforts the Stomach, cherishes the Heart, and expels ill Humours, and especially Melancholy. In short, Gold may be faid to have more Power than any other Thing, and to furpass all Simples in Virtue, and be above all Minerals, exceeding all the Arts of Magick, as being able to shake the Loyalty or Fidelity of those who have been truly thought Virtuous Those who bear Or in their Arms are most oblig'd to defend their Prince's Honour, Dominions and Pretentions, and fo to fight for them and their Country to the last Drop of their Blood, which often gives a glorious Colour to their Arms, that will last as long as the World. We find in Spelman's Aspilogia, that the most ancient Shields of the Greeks were adorn'd with Gold; and that for the Gold they us'd Alexander the Great's Soldiers were call'd Chrysoaspides. The Romans set up a Gold Shield for Claudins Augustus, because he remov'd the most valiant Nation of the Goths from the Frontiers of the Empire. To what has been faid above of the Significations of this Metal in Composition with Colours, Leigh adds, that with Purpure it denotes, a Friend to his Enemy; with Tenne, Patient in Trouble; with Sanguin, Trusteth and soon Deceivid. Much more is faid by the same Author in commendation of this Metal in Armoury; but as he is apt to be ever redundant in Words, we shall not dwell longer upon him. Plate V. Fig. 8.

ORDINARIES, of these take the following Account from Colombiere. The Chief, the Pale, the Bend, the Fesse, the Bar, the Cross, the Salter, the Cheveron, the Bordure, and the Orl, are the ten Ordinaries, which the ancient Heralds have call'd Honourable, for several Reasons. First, Because they have been us'd ever since Armoury has been practis'd, immediately after the Partitions. Secondly, For that being plac'd all together on the Escutcheon, which represents Man's Body, they cover it entirely, and feem to put off and bear the most fatal Strokes that come from an Enemy's Hand; and furthermore, by reason that they denote the Ornaments that are most necessary for noble and generous Gentlemen, therefore the ancient Kings and Heralds of Arms have given them that Name. The Chief represents the Helmet, the Wreath, the Chaplet, or Crown that covers the Head of those who have merited such Honour. The Pale represents his Lance or Spear; the Bend and Bar his Belt; the Felle his Scarfe; the Crofs and Saltier his Sword; the Cheveron his Boots and Spurs; and the Bardure and Orle represent his Coat of Mail. Some also have been of Opinion, that these Ordinaries have been call'd Honourable, because formerly, when Battles and Ingagements were over, the King and Heralds of Arms, according to their Custom, prefented to the King, or the General of the Army, that Person among all the Combatants, who had most signaliz'd himself against the Enemy, who by his Strength and Valour had contributed most towards gaining the Victory; after which, the King or the General, as a Reward for his Valour, ennobled, and immediately gave him Coat-Armour confifting of some of these Ordinaries; or if he was a Gentleman before, he alter'd his Arms, or added some one of these Ordinaries to those he had before,

to increase the Marks of his Renown, and add to the good fortune of his Birth a new Demonstration. and personal Character of his Virtue, which was very often granted upon the Spot, with the Blood that issu'd from his Wounds; for formerly, the true Tokens of Nobility were, as Marius said, the Scars of Wounds receiv'd in the Wars: and Sertorius look'd upon them as more honourable than the Crowns and other Military Rewards, because a Man always carries them about him, without ever leaving them at home. If the Gentleman was wounded on the Head, they gave him a Chief; if in the Legs he had a Cheveron: and if his Sword and Armour was difcolour'd with the Blood of Enemies, they gave him a Cross or Bordure; and thus they, after a mysterious manner, erected him an honourable Memorial of what he had done for his King, or Country. Some Persons well vers'd in the Art of Blazon, and particularly the late Sieur de S. Moris, a Gentleman of Mascon, who was extraordinary skillful in it, have attempted to increase the Number of Honourable Ordinaries to twenty, adding to those above mention'd, the plain Quarter, the Giron, the Escuscheon, the Cappe dexter and finister, enmenche dexter and finister, chausse dexter and finister, and the Point. But this being a new Conceit, without any Authority to support it, and the Figures rarely us'd, I shall not insist upon them, but leave it to the Reader to use them at his Pleasure. These Honourable Ordinaries in French are call'd Pieces honorables.

ORANGES, need no Explanation, but in Blazon this Name is given to all Roundles that are Tenne or Tawney, which the French call Torteaux as well as all other Roundles, only expressing the Collour they are of.

ORLE, of which the Difplay speaks thus: The next in Rank of this Kind is the Orle, which is an Ordinary compos'd of a threefold Line, duplicated, admitting a transparency of the Field, throughout the Innermost Area, or Space therein inclos'd. Thus hath the Form of an Inescutcheon, but hath not the folid Substance thereof, being evermore voided. It is needless with the Display to derive this Word from the French, Oreiller, a Pillow, which it no way refembles; or with Mackenzy, from the Latin, Orula, a Border; fince as the Dictionary truly observes Orle, in vulgar French, signifies a Selvidge, or Welt, so that to fetch it farther off is needless. In short, the Orle, is no other than a Bordure, within the Shield, at some Distance from the Edges thereof. Several in Latin have given it the Name of Orula, which does not well express it, forfamuch as Orula is the Diminutive of Ora, which signifies the Edge, or utmost Border of a Thing, whereas the Orle is within it. Uredus and Cambden have Limbus, Upton, Tractus; and Mr. Gibbon, is for saying Limbus a latere scuti disjunctus, to shew that it does not touch the Extremities of the Shield? Place V. Fig. 9.

IN ORLE, that is, when Things are placed within the Escutcheon all about it, in the Nature of an Orle, near the Edges, and leaving the Field vacant in the Middle, which Chissletius and Gibbon both express ad oram posita. Place V. Fig. 10.

OUR LADY (Knights of the Order of) see

OWLS are frequently born in Coat-Armour, tho' generally look'd upon as Birds of ill presage. The Heathens dedicated the Owl to Minerva, and the Athenians took it for their Ensign, because that Goddess was their Protectress, as also because there were very many such Birds in that Province. It is the

the Emblem of Prudence and Wisdom. Ermine on a Canton Gules an Owl Or, born by the Name of Fowler of St. Thomas in Staffordsbire. The Emperor of the Tartars also bears Or, an Owl Sable.

The OXE is one of the most ferviceable Creatures to Man, as being of great Use for the Plow. whilst living, and excellent Food when kill'd. God himself seems to have valu'd the Oxe, it being reckned one of the most agreeable Sacrifices that were offer'd to him among the Jews. The Egyptians were fo fond of this Animal, as to make it one of their Gods by the Name of Apis, whom they Worshipped under the Shape of an Oxe. This Beaft is fo tractable that the it surpasses most others is Strength. yet it quietly submits its Neck to the Yoak, and is led to Labour without any Difficulty, and therefore it is the Emblem of Strength subdu'd, and brought under, for which Reason it is in Armoury a proper Bearing for those who have laid the Yoak upon the Necks of Fierce Nations; and as the Oxe also represents till'd Land, and Pasture, it may be inferr'd, that fome of those who took it for their Arms, did it to denote that they were Lords of Corn Fields, and Meadow. Under this Head may be comprized Bulls and Cows, the Species being the same, the only difference between the two first is the Castration, and between the first and the last the Sex. There does not occur any Instance in England at present of this bearing, but in Spain the great House of Borgia, famous for having afforded Pope Alexander the Sixth, and the infamous Cefar Borgia, whose Arms are Or, an Oxe Gules passant on a Tuft of Earth Vert. The Family of Lopes alfo in Spain, bears Azure, an Oxe couchant Or. In France there are likewise many Families of Note that bear the Oxe, or Parts of it, as also Bulls and A PALE

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PALE, in French call'd Pal, is the honour able Ordinary, which stands perpendicularly upright in the Escutcheon, and divides it lengthways from the Top to the Bottom. It is call'd Pal, or according to us a Pale, because it is like the Palifades us'd about Fortifications, and formerly us'd for enclosing of Camps; for which Reason every Soldier was oblig'd to carry one and to fix it according as the Lines were drawn for the Security of the Camp. It is one of the ten honourable Ordinaries and should contain a third Part of the Shield. The small Pale is in English call'd a Pallet, and in French, Vergette. Pales are often charg'd with some Bearing, and there are of them of various Sorts, as Wavy, Crenelle, Faillis, Indented, Ingrail'd, Invested, and with most of the other Distinctions usual in Ordinaries. Upton, Chiffletius, and most others in Latin, call it Palus. Uredus uses also the Name of Vacerva. Plate V. Fig. 11.

IN PALE, fignifies Things born one above another in the Nature of a Pale, which Upton and others in Latin call Palata; but Gibbon would rather have it said in palum collocata, or palari ordine dif-

pofita. PALY, in French call'd Pale, or Vergette, is when the Shield is divided into four or more equal Parts, by Perpendicular Lines falling from the Top to the Bottom

Bottom of it. Many Latin Writers call this Scutum Palatum, and Baron has Palis Exaratus; but Mr. Gibbon is rather for Palus sextuplex, or sex Palos, and

fo of other Numbers. Plate V. Fig. 12.

PARTY PER PALE is a Field divided by one fingle Line through the Middle from the Top to the Bottom, which is the Nature of a Pale. This the French express by only the Word Party without any Addition, for as much as among them it cannot be apply'd to any other Sort of Partition. Chisfletius in Latin has, abs summo bipartitum, and so has Uredus; but the latter also uses ad perpendiculum bipartitum; and the Book of St. Alban's, Partitum secundum Longum. Plate V. Fig. 12.

PALY BENDY, is when the Escutcheon is divided by Lines perpendicular, which is Paly, and then again by others Diagonal athwart the Shield from the Dexter Side to the Sinister, which is cal-

led Bendy.

A PALLET, is nothing but a small Pale, consisting of the one half of it in Breadth, and therefore there are sometimes several of them upon one Shield. The French call it Vergetté, and when there are more than one, they say Vergetté of so many Pieces. The Latin Writers give it the Name of Palus Minutus.

PALISSE', is like a Range of Palissades before a Fortification, and so represented on a Fesse, rising up a considerable length, and pointed at the Top, with the Field appearing between them. Plate V.

Fig. 21.

PALL, a Crofs Pall, is the Archiepiscopal Ornament sent from Rome to Metroplitans, made of the Wool of White Lambs, which is doubtless the true Original of this Bearing. The greatest Men are subject to Mistakes, either wilful or accidental, as plainly appears in the following Account of a

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Pall, given by the learned Mackenzy. This, says, he is call'd a Shake-Fork with us, and should not touch the Corners of the Escutcheon, it is born by Cunningham Earl of Glencairn. It relates to something about His Majesty's Stables, this being an Instrument whereby Hay is thrown up to Horses; and some, adds he, think it was given to that Family, as one of them might be Master of the Horse to one of our Kings. It is strange how so discreet a Person could pen down so extravagant a Notion, the Pall being so well known to be the Archiepiscopal Ornament, which he brings down to a Dung-fork, without the least Resemblance. Plate V. Fig. 14.

PALM-TREE is the Hieroglyphick of Victory, being faid still to rife the higher the greater Weight it bears. It is also the Emblem of Justice, because it produces all its Fruit proportionable to its Leaves, and the Wood of it is least subject to Corruption; and by reason that it never loses its Leaves, some will have it to represent Men constant, virtuous, and incorruptible. As England is a stranger to these

Trees, they are not here us'd in Armoury.

PALM is the Term to fignify the broad Part of

the Buck's Horn at the Top.

PANTHER is a Beast said to represent Fal-shood, Swiftness, and Inconstancy, having the Fierce-ness of all other Creatures put together, as the Name implies. The Scent of its Skin is also said to attract all other Beasts, but that they are frighted at the Sight of it, as having a Countenance sierce and sparkling with Fury, and therefore to draw Beasts the nearer she covers it with her two fore Paws, and then easily seizes them. These are the Things reported of it, the certainty whereof we are not to answer for. It is sufficient that this Creature is born in Arms, the not so frequently met with as Lyons and Leopards.

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PAPAL-CROWN is like a deep Cap, or Mitre, of Cloth of Gold, encompass'd with three Coronets or Circles of Gold, adorn'd with Flowers, and all embellish'd with precious Stones, and on the Top the Globe, and on it the Cross. Plate V. Fig. 15.

PARTIE, or Party, fignifies in French divided, but their Heralds use it only to denote what we call Party, or Parted per Pale and therefore the French in Blazon use the Word absolutely without any Addition, because in their Nation understood in no other Sense. It is not so with us, for we apply this Term to all Partitions of the Shield, always expressing the manner, as Party, or Parted per Cross, per Chief, per Pale, per Fess, per Bend dexter, per Bend finister, per Chevron, &c. now in regard that these Partitions are of such use in Blazon, we will here give an account of them from Colombiere: It is to be believ'd, says he, that the first who took up Weapons against their Neighbours made use of defensive, as well as offensive Arms, and that there were consequently Shields as well as Clubs, or Staves. But when Men had fetch'd Iron and Steel out of the Bowels of the Earth, and learnt to make Swords and Battle-axes, Javelins, Halberts, and other forts of mortal Instruments, there was then no approaching one another without Armour, Bucklers, Shields, and Targets, these they bore on their Left Arms to guard their Bodies, whilst with the Weapons in the Right they endeavour'd to destroy their Enemies. Thus after Engagements their Shields appear'd all flash'd, cut, and batter'd with the Strokes they had receiv'd on them, and those who had been in the hottest of the Action, were known by the many Cuts and Bruises that appear'd on their Shields, as evident Proofs of their Courage and Resolution, which had carry'd them into the greatest Danger. These Tokens gaining them Esteem and Reputation among re.

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among other People, they endeavour'd to preserve them, and in order to perpetuate, they caus'd them to be painted on their Shields just as they had brought them out of the Battle, and thus transmitted them to their Posterity; and thus they began to become Arms and Marks of Honour to the future Family. Now, to the end that there might be some Method observed in this Case, and that the use of such honourable Tokens might not be abus'd, every one taking them up according to his own Fancy, the Rulers of Nations and Generals of Armies, commission'd certain old Knights, whose Valour, Worth, and Wisdom were universally known, for them to grant such Marks and Tokens to those they thought worthy of them; and in order that they might proceed therein the more regularly, they gave Names to those Cuts answerable to the nature of them, appointing four chief and principal Sorts from which all the others proceed; which Sorts are Parti (in English, Party per Pale), Couppe (in English, Party per Fesse), Tranche (in English, Party per Bend dexter, and Taille (in English, Party per Bend sinister). Per Pale is when the Shield had receiv'd a Cut downright or perpendicular in the middle, from top to bottom. Per Fesse, when the Cut had been across the middle of the Shield from Side to Side. Bend dexter, when the Cut fell upon the upper Corner of the Shield on the Right-hand, and descended athwart to the opposite lower Corner. And, Per Bend finister, when the Cut had been on the Lest upper Corner and came athwart to the opposite lower Corner. These sorts of Cuts which had fallen on their Shields in Combats, they caused afterwards to be painted on them. The Germans, and particularly the Swifs, have preferr'd these Arms above other Nations, which have thought to embellish them by the addition of several Figures either

of Things animate or inanimate, which Things are indeed an Ornament, but do not render them more Honourable than the bare Partitions. From these four Partitions have proceeded fo many other, of fuch various and extravagant Forms, that unless a Man be extraordinary well vers'd in the Art of Blazon he must study long before he can make them out; and therefore these who desire to be knowing in this Science must learn this particular Part thoroughly before they proceed any farther. 'Thus Colombiere. Upton, speaking of these Partitions, calls Party per Pale, Arma partita in longitudine, or secundum longum, that is, Parted in Length; and then proceeds to mention all the several Sorts, as Indented, Ingrailed, &c. which need not be spoken of here, Party per Kesse he terms, Arma partita ex transverso, that is, Parted across. Spelman in his Aspilogia says thus, The present Divisions of Escutheons were unknown in the Reign of the Emperor Theodofins; and brought up in the Time of Charlemagne, or later; little us'd among the English in the Days of King Henry the Second; but more frequently under King Edward the Third. The erect or upright Section is call'd Palaris from its Resemblance; and two Coats are often entire on the Sides, the Husbands on the Right and the Wife's on the Left. The Section across being in the place of the Belt, is call'd Baltica, in French, per Fesse, cuts the Escutcheon from Side to Side at Right Angles. The oblique Section call'd Diagonal, falling from either of the upper Angles to the other opposite to it, call'd in French, per Bend, may be either from the Right or Left. He next proceeds to describe all other Partitions, which would be too long to be here mention'd, as they are all spoken of under their particular Heads. which the later with a mile provided in to be

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PARTIE, according to the French Heralds, is what we call Party per Pale, and us'd in all Partitions descending perpendicularly from the Top to the Bottom of the Shield. English Heralds use the Word in all sorts of Divisions, distinguishing them by the additional Words, as Party per Pale, Party per Chevron, and so of any other. Baron in Latin renders it Partitus, and sometimes in Palum, or Perpendiculariter dissections, which is better, as denoting the manner of the Partition. See Partitions.

PARTITIONS, or Compartiments, as the French call them, as also Quarterings of the Escutcheon, according to the Number of Coats that are to be on it, are the feveral Divisions made in it, when the Arms of feveral Families are born altogether by one, either on Account of Intermarriages, or otherwife. Of this Sort of Partitions Colombiere reckons up twelve. The first call'd by the French only Party, but by the English Heralds Party per Pale; dividing the Escutcheon, from Top to Bottom; 2. Party per Fess, in French, Coupé, dividing the Escutcheon from Side to Side; 3. Party per Cross, in French, Party & Coupé, dividing it into four Parts; 4. Party of fix Pieces, in French, party d'un & coupe de Deux, is when it is divided into six Parts; 5. Party of eight, in French, party de trois & coupé d'un, is when divided into eight; 6. Party of ten, in French, Party de quatre & coupé d'un, is when divided into ten; 7. Party of twelve, in French, party de trois & coupe de deux, is when divided into twelve; 8. Party of fixteen, in French, party de trois & coupé d'autres trois, or Ecartelle & Contrescartellé, is when divided into fixteen; 9. Party of twenty, in French, party de quatre & coupe de trois, is when divided into twenty; 10. Party of thirty two, in French, party de sept & coupe de trois, is when divided into thirty two Parts. These are the several Divisions

as affign'd by Colombiere, who is the most exact in them. Sylvanus Morgan mentions the Divisions after another manner; viz. 1. Party per Cross; 2. per Chief; 3. per Pale; 4. per Pale Inclave; 5. per Bend Dexter; 6. per Bend Sinifter; 7. per Cheveron; 8. Barry bendy of eight Pieces; 9. Paleways of fix Pieces; 10. Barry of fix Pieces; 11. Barry of eight Pieces; 12. Bendy of fix; 13. Checky; 14. Fufilly, or Lozengy; 15. Paly Bendy, or Bendy Lozengy; 16. Barry Bendy, Lozengy, or Bendy Lozengy; 17. Gyronny; 18. Barry Lozengy counterchanged; 19. Waved of fix Pieces; 20. Barry Nebule of fix Pieces. Of all which see more in particular under the feveral Terms they are express'd by. Yet neither of these Authors mentions all the Ways of parting Escutcheons in these their Summaries, tho? they take Notice of them in other Parts of their Works, for there is party per Saltier, party per Pile in point, and others that shall also be describ'd under their several Denominations. These Partitions are us'd, as has been said, for the bearing of so many Coats; and Colombiere tells us, that thirty two is the greatest Number us'd in France; but that the English and Germans, sometimes extend to forty, as a Testimony of the Truth whereof, he says, he saw the Escutcheon of the Earl of Leicester, Embassador extraordinary in France, in the Years 1639 and 1640, divided into that Number of forty; and some he affirms do go on to fixty four feveral Coats; but that fuch a Multitude rather make a Confusion, than adds any Beauty to the Escutcheon, where such great Variety is represented. Sir William Dugdale, in his ancient Usage in Bearing of Arms, is of the same Opinion, and much blames the quartering of many Marks in one Cost, Shield, or Banner; because those Marks being defign'd for Commanders to lead and be known by, they ought to be apparent, plain and eafy to

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be discern'd, so that the Quartering of many together hinders the Use for which they were design'd; because no Man can distinguish them at any Distance, and ignorant Persons can make little of them near at hand; and to confirm his Assertion, he produces Instances of fatal Mistakes that have hapned by Mistakes in not plainly discerning the Coat-Armour.

PASME' is the French Term to express an Eagle grown so old, that she is as it were become senseless, having almost lost her Sight, and the Beak grown so thick and crooked, that having lost the Use of it to eat or prey, she starves for Hunger, which those who pretend to pry into the Nature of all Creatures tell us is a Death very frequent among Eagles. The Term may be applyed to other Birds of Prey.

PASSANT, is a Lyon, or any other Creature passing or walking along leisurely, which Chiffletius and Uredus in Latin call Gradiens & incedens, as do both Baron and Gibbon. Very many Families have Lyons Passant in their Arms, and among them that of North bears, Azure, a Lyon passant between three Flowers-de-lis Argent. Plate V. Fig. 16.

PASSION, or Cross of the Passion, so call'd, because in Shape like that on which our Saviour is thought to have suffer'd, that is, not crossed in the Middle but somewhat below the Top, with Arms short in proportion to the Length of the Shaft. Le Trophée d'Armes calls this Cross, Croix haute; for which Reason Gibbon thinks it may be properly call'd in Latin, Crux longa, or Crux alta. Plate V. Fig. 17.

PATEE, or Pattee, is proper to a Cross, which is small in the Center, and so goes on widening to the Ends, which are very broad, call'd in Latin, Crux patula ad Scapes, or Patens, from which last

Word the English and French Word is certainly deriv'd, by reason of its spreading. Plate V. Fig. 18.

PATERNOSTREE, a Cross Paternostree, is that which is made of Beads, and therefore is to be so shaddow'd in drawing as to represent them; because if not distinguish'd to show the solid round, they may be mistaken for those that are slat, which are call'd Crosses of Bezants, or of other such Rounds. Plate V. Fig. 24.

PATONCE, a Cross Patonce, is flory at the Ends, and differs from that which is so call'd, for so much as the latter does circumflex, and turn down like a Flower-de-Lis, this does extend and stretch to a certain Patee form, as explain'd by Sylvanus Morgan.

Colombiere in French calls it enhendée.

PATRIARCHAL, a Cross Patriarchal, is so call'd, because the Shaft is twice cross'd, the lower Arms being longer and the upper shorter, such a Cross belonging to Patriarchs, as the tripple Cross is us'd by the Pope. Some French Heralds call it by that same Name, and others stile it Croix de Loreine, or the Cross of Lorrain, because born by those Dukes. Mr. Gibbon in Latin calls it Crucem Partriarchalem, or Crucem dupliem, i.e. duabus transversis constantem trabibus; but he omits to say, that the one is shorter than the other. Plate V. Fig. 19.

PATTES are the Paws of any Beaft.

PAVILLION is in the Nature of a Tent, or a real Tent, a Word borrow'd from the French, but the Pavillions as we generally represent them are round at the Top, and sometimes born in Coat-Armour; as we see in the Company of Merchant Taylors of London, whose Arms are Argent, a Tent Royal between two Parliament Robes, Gules, lin'd Ermin, on a Chief Azure, a Lyon passant Gardant Or. The Noblest instance of a Pavillion is about the Arms of France, which alone are represented in that

that manner under a Pavillion that covers the Royal Crown, and itself again crown'd. The French Heralds say none but Emperors, and sovereign Monarchs, who depend on none but God, may use this Pavillion entire and in all its Parts; but those who are Elective, or have any Dependance on the Emperor; or any other King, must take off the Head of it, and retain only the Curtains, resembling the Mantles the Dukes of Savoy, and of Lorain place

behind their Arms. See Tent.

PAW is the English Word in common use, as well as in Heraldry, and should certainly be most properly that of the Fore-foot cut off short, whereas the Gambe is all the Leg. Lyons Paws are much us'd, and among others by the Family of Frampton, whose Coat is, Sable, two Lyons Paws issuing from the dexter and finister Base Points, erected in form of a Chevron, Argent, armed Gules. It is an Obfervation that the Lyons Claws are crook'd and exceeding hard, with which he rends his Prey, and therefore he keeps them very cautiously, never putting them out till he seizes the said Prey, but draws them in at other Times when he walks, and runs, to fave them from wearing, as we fee the Cats can do at their Pleasure. Panthers and Leopards do the same, and perhaps other wild Beasts.

Man, especially when he struts and admires his fine Feathers. He also represents Women that are over curious in their Dress, and costly Cloathing, for they are often like this Bird, which has nothing fine but the outside. It was dedicated to Juno, as being the Goddess of Riches, which attract our Hearts, as the Peacock does our Eyes. The Peacock is so Proud that when he sets up his Fan of Plumes, he admires his own Beauty. He displays his Feathers against the Rays of the Sun, that they

may glitter the more gloriously. Argent, three Peacocks in their Pride, Proper, are born by the Name

of Powne,

PEARL, being White, is us'd instead of Argent, by those who blazon the Arms of Great Men by Precious Stones instead of Colours and Metals, tho it be not a Precious Stone, as being found in Oysters, yet being of Value it is rang'd among them. That it has a Cordial Virtue, taken inwards, is allow'd by all Physicians; for any other Qualities they are not worth observing, as being sictious. See Argent.

PEGASUS is a winged Horse.

PEERS of France: The Order of the Pairrie, or Twelve Peers, so call'd, Quasi pares inter se; is said to have been instituted by Charles the Great, in his Wars against the Saracens, fix of these were of the Clergy. 1. The Archbishop and Duke of Rhemes; 2. the Bishop and Duke of Lam; 3. the Bishop and Duke of Langres; 4. the Bishop and Earl of Beauvois; 5. the Bishop and Earl of Noyon; 6. the Bishop and Earl of Chalons. And six others of the temporality: 1. The Duke of Burgundy; 2. the Duke of Normandy; 3. Duke of Guienne; 4. Earl of Tholouse: 5. Earl of Champagne: 6. Earl of Flan-Thele are the Persons so much spoken of in the Legends of the old French Writers, but falfly, and upon no Ground. It being impossible that those should be of the Foundation of Charles the Great. in whose Time there were none of those Dukes and Earls, except the Earl of Tholouse only. Therefore with more Reason it may thus be concluded on, that the twelve Peers were instituted by Charles the Great, tho' that Honour not by him appropriated unto any particular Estates, and Titles; but left at large to be dispos'd of according to the personal Merit of the best Deservers; it being most certain, that Mean

that neither Rowland, nor Oliver, nor Duke Naimes, nor Ogier the Dane, had any of the Titles above mentioned. But for the fixing this Dignity in the Dukedoms, and Earldoms aforenamed, it is faid by fome, to have been done by Hugh Capet; others refer it to Lewis the Seventh, in whose Time all those Dukes and Earls, were in Rerum natura. But by whomsoever first ordain'd, the temporal Pairries are extinct, and others of no definite Number, created by the Kings, as they see Occasion to gratify a well Deserver. Only at Coronations, and such publick Triumphs the Customs is, to choose some principal Persons out of the Nobility, to represent those temporal Peers, as at the Coronation of Lewis the Thirteenth, the Places of the temporal Peers were fupply'd by the Princes of Conde and Conty, the Earl of Soissons, the Dukes of Nevers, Elbeuf, and Espernon: The Ecclescastical Peers remaining as at first they were. So that the Charles the Great might devise this Order, and Institute the twelve first Peers, as is commonly said, yet was not that high Honour fix'd in any of those temporal Princes, till succeeding Times: but given to Men of several Houses, according to the King's Pleasure, and their Deferts.

PELLETS, call'd also Ogresses, and Gunstones, are the peculiar Name English Heralds alone give to the Roundles that are Black; for the French call them Torteaux de Sable, and so do other Nations; and accordingly they may be call'd in Latin, Tortella atra.

PENDANT, as to Escutcheons Pendant, now out of Use, it is to be observed, that before the Invention of Gunpowder, Warriors engaged upon equal Terms with Swords and Spears, as well in Battles, where great Numbers were engaged, as in single Combats, during the Time of War. In those Days there

there were many Romantick Knights, who to show their Valour in Time of Peace, undertook Enterprizes as extravagant as those of the fictious Knights Errant, riding from Place to Place on no other Business than to try their Strength and Dexterity, by challenging all that would engage them; and this they pretended to do sometimes for the Honour of their Country, and fometimes for the fake of their Mistresses. A barbarous and unchristian Practice either way, and yet much cry'd up. This was perform'd either by reforting to the Courts of Princes, and fetting up a publick Challenge for Justs and Tourneaments, or else by posting themselves upon some Bridge, or other Pass, and there provoking all Men of Rank who came that Way to encounter with them. In order to it, they hung up their Shields with their Coat-Armour painted on them upon the next Trees, or Poles fet up for that Purpose. If it was a single Knight that challeng'd, the fingle Passenger was to accept the Combat without farther Ceremony; but if the Challengers were more in Number; they hung up all their Escutcheons, and the Traveller with his Spear touch'd that Escutcheon whose Owner he made choice of to try his Strength with, that there might be no foul Play, the rest being all Spectators. He who had the Misfortune to be worsted was oblig'd to give the Conqueror some Gage, or Token of Acknowledgement, to tell him his Name, and Country, and to observe the Conditions stipulated before they engag'd. This was the Original of Pendant Escutcheons, whether the Fables of Knights Errant had their Original from the Practice of these Knights, or these Knight were so mad as to think to gain Reputation by imitating those imaginary mad Men. Many Instances might be easily produc'd, but they are not proper in this Place, and may be found in ancient

ancient Historians, by those who are willing to entertain themselves with the Follies of those Times. It is true the Justs and Tourneaments were martial Exercises, often appointed by Princes to train up the Gentry to Feats of Arms, and therefore more tolerable than the other Enterprizes of private Perfons, being better regulated, and not so subject to Mischief. However, both ways many Men lost their Lives in them, without any Cause but the Vanity of those Humours, many lost Reputation, and several were disabled; besides that the Combatants being very often of different Countries, these Things ferv'd only to breed and keep up Animolities between them. France affords us a dismal Instance of the danger of those Sports, where King-Henry the Second of that Nation was kill'd in a Tourneament, on the 29th of June 1559, by Gabriel Count de Montgomery, who then not suppos'd to have done it designedly, prov'd afterwards so obdurate a Rebel, that he gave sufficient Cause to suspect his Intentions. Be that as it will, the King dy'd miferably, at that which was contriv'd for a Diversion; fuch are the mischievous Consequences of playing with warlike Weapons, and making an Entertainment of those Things which may accidentally prove fatal.

PENONCLES are made of certain small Pieces of Tassety, or Sarcenet, cut after the form of a Penon, wherewith Martial Men us'd formerly to adorn their Spears, or Lances. One Design of them was to strike a Terror into the Enemy, by perswading them, at a distance, that those who bore them were more numerous than in reality they were; another use of them was, to guide and direct their own Party to them, being better seen than the bare Staves.

PERCLOSE is that Part of the Garter that is buckled and nowed, which detaineth and restraineth the Garter being entire, or howsoever dimidiated from Dissolution, inasmuch as the Buckle and interlacing thereof, and of the Pendant, are the chief Stay and Fastining thereof, whether the same be whole, dimidiated, or howsoever. Or the Perclose of three Demi-Garters nowed Azure, garnish'd of the sirst, is the Coat-Armour of the Family of the Narboons.

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PERI is a French Word fignifying Perish'd, and in Blazon, that the Thing it is apply'd to wants some Part of it: Thus we see in Colombiere, Baston Peri, is that which in English we call a Bason, being the Mark of Bastardy; for the Baston in French, without this addition of Peri is taken for the third Part of a Bend sinister in Breadth, but of the whole Length,

from Side to Side.

PERWINKLE, this Herb has had the fortune to be pitch'd upon by the Inventors of the new Way of Blazon by Flowers and Herbs instead of Metals and Colours, to supply the Word Azure. I am not Botanist enough to assign the Reason, nor is it much Matter, since this Method has been exploded, let the Inventor of the Project be accountable for it. See Azure.

A PHEON is no other than the barb'd Head of a Dart, or it might be of any other Weapon. That is call'd Barb'd which was made in the nature of a Fishhook, so that when it had enter'd the Flesh it could not be drawn out again without enlarging the Wound by Incision, because the Tangs being in would otherwise tear all before them. The French call this Fer de dard, or Fer de javelot, which is the proper Name, as expressing the Thing without ambiguity. Whence the English had this barbarous Word I have not read, nor has it any resemblance with

with Things of the like nature in those Languages I have any knowledge of; but in Latin it is called

Ferum jaculi, the Head of a Dart.

PIERCED is when any Ordinary is perforated. or struck through, that is, has, as it were, a Hole in it; and this Piercing must be particularly express'd as to its Shape: Thus, if a Cross have a fourre Hole, or Perforation in the Center, it is blazon'd, Square pierced, which is more proper than Quarterly pierced, as Leigh expresses it; and accordingly the French call it, Percée en quarré, Gibbon in Latin calls it, Quadrate, or Teffelatim in centro, sev in umbilico evacuata, penetrata sive percussa. Upton, without any Distinction, calls such a Cross, Perforatam, and fays, some call'd it, Scaccatam, or Chequer'd, which he, with good Reason, condemns, because, says he, a Cross cannot be call'd Chequer'd if it have less than four such Perforations. When the Hole, or Perforation is round, it must be express'd, Round pierced; which Gibbon in Latin calls Perforatam, because all Holes made with Piercers, or Augurs are round. If the Hole in the Center be in the shape of a Lozenge, it is express'd, Pierced Lozangeways, and in Latin, Ad modum Rhombuli, in corde five umbilico percusam, penetratam five evacuatam. It is to be observ'd, that all Perforations, or places fo pierc'd must of necessity be of the Colour of the Field, because the piercing implies the showing of the same, that is, under the Ordinary, or Bearing; but when such Figures appear on the Center of the Cross, &c. of another Colour, then such Cross cannot be suppos'd to be pierc'd, but that Figure on it is a Charge and must be so blazon'd; and so in Latin must say, Tissela, or Quadra, for a Square, Globulo for a Round, and Rhombulo impressam, for a Lozenge, that is, the Cross, &c. charg'd with a Square, Round, or a Lozenge, of fuch a Colour or PIL-Metal.

PILLARS, the Hieroglyphicks of Fortitude and Constancy, were erected for divers Ends and Purposes; sometimes to limit the Bounds of the Posfessions of People that bordered upon one another; fometimes in remembrance of Vows made, as that which was erected by Facob at Bethel; sometimes for Ornament, as those of the Temple: sometimes as Testimonies of Covenants, as that which was creded by Jacob for a Memorial between him and Laban: fometimes for Monuments to extol the Valour, Worth, and Merits of well-deferving Men, as those that were decreed by the Senate and People of Rome to Men of special Defert and approv'd Virtue; and sometimes they were set up for Preservation of Names of Families from Oblivion: of which fort is that mention'd 2 Sam, xviii. 18. Now Abfalom in his life-time had taken and reared up for himself a Pillar, which is in the King's Dale; for he faid, I have no Son to keep my Name in remembrance: And he called the Pillar after his own Name, and it is called unto this Day, Absalom's Pillar. The Family of Myntur bears, Or, a Pillar Sable, enwrapped with an Adder Argent. Guillim's Display, p. 308.

PINE, or Firr-Garland belong'd to them that gain'd the Prize at the Isthmian Games, so call'd from the Isthmus of Corinth, where they were kept every five Years in Honour of Neptune, and in Memory of Melicertes, who having been brought affhore out of the Sea by a Dolphin, instituted those

Sports.

PINE-TREE, this Tree is look'd upon as the Emblem of Death, because being once cut it never sprouts again. Besides, it is extraordinary Bitter, and reputed to kill any other Plant that joins to it. Argent on a Mount in Base, a Pine-Apple Tree fruited Proper, by the Name of Pine. So that the Coat seems to be an allusion to the Name.

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PLAIN, it is an Axiom in Heraldry, that the plainer the Coat the nearer to Antiquity. Those are Plain Coats which are least encumber'd with abundance of Figures, and which have nothing in them but what is natural; and as the Source of a River, tho ever fo small, is the noblest Part of it, notwithstanding the same by running far be grown Great; so the first Arms given to virtuous Persons as a distinctive Mark, or perpetual Character of their Nobility, are nobler than those that have many Charges; because they are more agreeable to the nature of Things; and it is a Maxim in Heraldry, that he who bears least is most. Hence a modern Author, well skill'd in Heraldry, has not doubted to fay, That tho' the full charg'd Coats of noted Persons representing their many brave Adions be most Noble, yet the first and plain Coats are more Noble than the most Noble, as being more ancient and therefore the more rare.

A PLATE is a round flat Piece of Silver without any Impression, but as it were form'd ready to receive it, the Term us'd only by English Heralds; for in other Nations they are known by the Name of Bezants Argent, as those we call Bezants among them have the addition of Or. In Latin it is render'd, Nummus Bizantii argenteus, as representing the Silver Coin of Bizantium, or Constantinople.

PLOYE', a French Term fignifying a Thing to be bow'd, or bent, as Colombiere gives us a Chevron ploye, the Lines that compose it being Sections of Circles, instead of the strait Lines it is usually form'd with.

e POINTS, the Points of an Escutcheon are the several different Parts of it, denoting the local Positions of any Figure. There are nine principal Points in any Escutcheon, as set down in the Figure Plate I. A. shows the Dexter Chief. B. the

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precise Middle Chief. C. the Sinister Chief. D. the Honour Point. E. the Fesse Point, catt'd also the Cennter. F. the Nombril Point, that is, the Navel Point. G. the Dexter Base. H. the Sinister Base. I. the precise Middle Base. Of these several Points Colombiere gives the following Account. I find these Points to have been well dispos'd by ancient Heralds, for as all the feveral Bearings plac'd in an Escutcheon of Arms, are as many Types and Figures representing the commendable Actions of the Person that is ennobled; so the Escutcheon itself represent the Body of the Man that perform'd them, and the Points, or Parts fignify'd by those Letters, denote the principal Parts of the faid Body. A, B, C. which mark out the three Points of the Chief, represent the Head of a Man, in which, the Sense, the Memory, and the Judgment reside. D. represents a Man's Neck, and is call'd the Honour Point, forasmuch as Kings and Princes designing to reward and honour Virtue, are wont to give them Gold Chains, or fet with precious Stones, with Medals of their Effigies, or Devices, or elfe make them Knights of their Orders, and their Companions in War, and put about their Necks the Collars belonging to the same, to oblige them to be as it were glorious Slaves in Chains of Honour. E. denotes the Heart of Man; for as it is the Center of his Body, and the Mathematical Point, from which all the Lines are deriv'd that give him Life, the fame Heart in a virtuous Man is the most exquisite and considerable Part, forasmuch as Courage and Generofity relide in it, those being the necesfary Qualifications for gaining of Honour, and preferving the Fame that has been acquir'd, F. reprefents the Navel, which is the Place by which we receiv'd our Nourishment in our Mother's Womb, and which is plac'd before, to show that if we defire

fire to be valud, we must receive the Nourishment of Virtue, and turn our Backs upon Vice, as upon our most pernicious Enemies. G. represents the Right Side, or Flank, which is the most honourable, as being the Part of Man most exposed to danger, and which he usually exposes to all Perils to cover the rest of his Body, and particularly the Heart, to which it serves as a Bulwark, for which Reason left-handed Persons are sooner kill'd in single Combats, as exposing that Part where the Heart lies, defenceless. H. shows the Left Side or Flank. and I. represents the Legs which are an Emblem of the Constancy and Steadiness he his to Practice

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A POINT is an Ordinary fomething like to a Pile, and rising out of the Base, by the French reckoned among the twelve Honourable Pieces, in Latin sometimes nam'd Cuspis. But the Point is not confin'd to the Base, for when it proceeds from thence it is call'd a Point in Point. Sometimes it comes from the Sides of the Escutcheon, and is then call'd a Point dexter, or finister, according to its Pofition. Point Champain, or Point Champion Tenne, Point parted Tenne, plain Point Sanguine, Point in Point Sanguin, are by Leigh, Guillim, Columbiere, and many others reckoned among the Abatements of Honour, or Marks of Difgrace for base Actions. In Point is when Swords, Piles, Oc. are so born as refembling the Point of a Pile, that is that the Points of those sharp bearings almost come to meet in the Base of the Escutcheon.

POINTES, Croix a seize Points, Guillim lays is a French Bearing, which he never faw, except in the Coat of Melin, in Baron's Are Heraldique, where he Blazons it, Azure a la Croix a seize pointes d'Argeme. This has four Points at each Extremity, but Colombiere gives us a Cross with three Points at each

Extre

Extremity, and calls it, Croix fourchee de trois Pointes chaque bout; and to the former may be said fourchee de quatre Points chaque bout. Plate V. Fig. 22.

POINTED, a Cross pointed, is that which has the Extremities turn'd off into Points by strait Lines, Colombiere calls it aiguisce, or eguisée, which is all that occurs to say of it. Plate I. Fig. 1.

POMEIS, are Green Roundles us'd in Blazon, so call'd only by English Heralds, who will have the Colours of the Roundels to be signify'd by the several Names given them, whereas the French and all other Nations have no such Practice, but express the Colour of every Roundel, and call these Torteaux Vert; what these denote I do not find, not any Derivation of the Word, unless we bring it from Pome, in French, an Apple, which being Green

may be represented.

POMMEE, a Cross pommillee according to Leigh, by Peacham, Pomme, Bourdonnee, or Pomettee; by Bara, Baron and Trophee d'Arms, who also adds of one, two, or three Pieces, meaning Knobs; all which Terms fignify the same, being deriv'd from the French, Pomme, an Apple, and for the third, Bourdon fignifies a Pilgrim's Staff, which is always depicted with fuch a Knob at the Top, and I suppose might give Birth to that Term. The first Draught is according to Leigh; but Bara closeth up his Cross and placeth his Pomel thereon. Baron hath simply Crux globata; but Gibbon, who is generally very particular, hath for the first, Crucem ad fingulos ejus terminos in globulum definentem; and for the fecond, Crucem ad cujus unamquamque extremitatem linea adumbrante clausam globulus apponitur, or linea mediante. Plate V. Fig. 22.

POMMETTE'E, a Cross Pommette is certainly the same above call'd Pommee and Pommelee, being a Cross with a Ball at each End, from the French,

Por

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Pomme, an Apple, and I am apt to believe, as it is French it should be pommettee and not pommellee, but that the latter may have crept in among us by Mistake in transcribing. If there be more than one Ball at each End of the Cross it must be blazon'd pommetite of two or three Pieces, or as many as they

are. Plate V. Fig. 23.

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POPE is the supreme Dignity in the Church. being the Head Bishop and as it were sole Monarch in Spirituals among Roman Catholicks, throughout the whole World. He is chosen by the Cardinals, and his See has always been at Rome, whence his Orders, by the Name of Briefs, and Bulls are dispers'd through the Universe. The Bulls are so call'd from Bulla a great leaden Seal hanging to them. This may fuffice concerning him, as being fufficiently known, and yet the Controversies about his Authority are Endless, and therefore it is need-

less to fay any more of him.

PORCUPINE (Knights of the Order of the) in France. Lewis of France, second Son to Charles the Fifth, King of France, and Duke of Orleans, in the Year 1394. to honour the Birth of his eldest Son Charles, instituted this Order of the Porcupine, which he had before chosen for his Device There were to be but twenty five Knights of this Order, including the Chief or Sovereign. The Habit of the Order was a long loofe Caslock of a Violet Colour, and over it a Cloak of the same colour'd Velvet, lin'd, as is the Mantelet and Hood, with Carnation Sattin. Over all the Collar of the Order, which was like a Wreath of Chains of Gold, at the End of which hung a Porcupine of pure Gold, upon a rising Hill of Grass and Flowers. This Order I suppose was not long liv'd, or at least not made much Account of, for I find no more of it.

PORTATE, a Cross-Portate, is so call'd, because it does not stand upright as generally all Crosses do, but lies athwart the Escutcheon in Bend, as if it were carry'd on a Man's Shoulder, and Colombiere tells us, it is by some call'd portée, that is, carried, because when our Saviour went to suffer Death sor our Salvation, he was oblig'd by the Jews to carry his Cross, which is alway thus represented stooping and inclin'd after this manner. Gibbon describes it, Crucem longam T portatam, which is in English, a long Cross T portate, or oblique disposid. Plate V.

Fig. 24.

PORTGLAIVE, or Sword-Bearers, (Knights of the Order of the) in Poland, in Latin call'd Enfiferi. This Order was confirm'd by Pope Innocent III. and by him fent into Livenia, to defend the Preachers of the Gospel against the Insidels, at the first Conversion of that Country. Being too weak to effect that Business, they united themselves with the Teutonick, or Marian Knights, by the Pope's Authority, and instead of Knights of the Sword, are call'd Knights of the Cross. They seperated again in the Time of Univus, their Great Master, Anno 1541, the Marian Knights being then disposses'd of Prussa, and the Portglaives going into Luther's Opinions, foon dwindled away, for in the Year 1559, they fell out with the Bishop of Riga, of the House of Brandenburg, because he would not imbrace their Notions; and he, to secure his own Estate, put Riga into the Hands of the Polanders. Afterwards the Knights having most of Livenia taken from them by the Muscovites, put themselves under the Protection of Sigifmund Augustus, King of Poland, Anno 1559, but William of Furstemburg, their Great Master, being betray'd by his own Mercenaries, into the Hands of the Muscovites, Gothard his Successor following the Example of Albert, the Great Master of Frussia,

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transacted with the aforesaid Sigismund for the whole Estate, which he surrender'd to his Use in the Castle of Riga, March 5. 1562, together with his Cross, the Seal of the Order, the Charters and Grants of the several Popes and Emperors, which concern'd the same; as also the Keys of the City and Castle of Riga, the Office of Great Master, the Rights of Coinage, and all the Powers and Privileges appertaining to it; receiving back again from Raterivil, the King's Commissioner, the Dukedom of Courland, to him and his Heirs for ever.

POSE', is a French Term, signifying a Lyon, Horse, or other Beast standing still, with all sour Feet on the Ground, to denote thereby that it is not in a moving Posture. Plate V. Fig. 25.

POTANCE. Colombiere tells us, that the Bi-shop of Chamin in Germany, bears, D'Azure a une potance d'Or, cramponee a dextre du haut, O potanceé a senextre vers le milieu du fust. That is, Azure, a Gallows Or, cramponed on the Dexter Side above, and potancee on the Sinister towards the Middle. The Cross is like a T. the Traverse standing on the very Top, from the Dexter, or Right side whereof hangs down a square Piece, which is what he calls cramponne; and about the Middle of the Shaft juts out on the Sinister or Left side another short Cross of the same Figure, signify'd by potancée. Plate V. Fig. 26.

POTENT, a Cross Potent, of this the Dictionary to Guillim says thus, A Cross Baton, according to Leigh, but Bara and the French generally term it Potencée, as do the English now from them, a Cross Potent, by reason of the Resemblance its Extremities bear to the Head of a Crutch. Chissletius has Crux pedata, from Pedum, a Shepherds Crook, or Staff, or indeed any walking Staff. Uredus has patibulata Crux, but as Gibbon observes, neither of

these represents it, otherwise to the Understanding, than as if it were that long Cross, whose Traverse is plac'd at the very Top of the Trabs palaris, or erect, and resembling a T like Gibbet, frequent in soreign Parts, therefore he thinks it more expressive to say, Crux ad singulos ipsius terminos pedata, seu patibulata; or else omitting the Form, Crux Hierosolymitana, or the Jerusalem Cross, which it is every where known to be; and it was born by Godfrey of Bologn the sirst King of Jerusalem. The same is still born by several Families in England. Leigh calls this a Cross Baton, but for what Reason I know not. Plate V.

Fig. 27.

PRECEDENCY among Women; that which is among Men being sufficiently known, and here demonstrated according to their several Degrees, therefore we shall only here briefly speak of the Female Sex. Women before their Marriage have Precedency by their Father, but there is this Difference betwixt them and the Male Children, that the same Precedency is due to all the Daughters that is due to the Eldest, tho' it is not so among the Sons. During the Marriage the Wife regularly participates of the Condition of her Husband by the Civil Law, and Law of Nations. Yet this Rule has some Exceptions, for tho' in France, the Wives of those, who have their Dignities by Offices, enjoy the fame Precedency with their Husbands, yet it is not so with us, who think that Offices are bestow'd on Husbands upon a Personal Account, which is not communicable to their Wives, and vet in some Temporary Dignities, such as a Knight Batchelor, the Wife participates of the Husband's Title and Precedency; tho' I find by the Heralds Records, that this proceeded originally, rather from Courtely than from Law. By our Law, if a Woman have Precedency by her Birth, or Descent, she petains

retains still the same, notwithstanding she marry a Person of inferior Dignity, contrary to the Rules of the Civil Law. But it is observable, that if the Daughter of a Nobleman marry another Nobleman, she will lose the Precedency due to her by her Birth, tho' she would not have lost it if she had marry'd a Gentleman. After the Husband's Decease, the Wise did by the Civil Law enjoy her Husband's Precedency during her Widowhood; but if she marries a Person of inferior Quality she loses her Precedency; but the Queen never loses her former Dignity, tho' she marry the meanest Person after the King's Death. Sir G. Mackenzy of Precedency.

PRECEDENCY AMONG MEN: the manner of Precedency in England is thus, That all Nobles of each Degree take Place according to the Seniority of Creation, and not of Years, unless they are lawfully descended of the Blood-Royal, and then they take Place of all others of the same Degree. After the King, the Princes of the Blood, viz. the Sons, Grandsons, Brothers, and Nephews of the King are to take Place. Then these Great Officers of the Church and Crown are to precede all other of the Nobility, viz. The Archbishop of Canterbury, the Lord Chancellor, or Lord Keeper of the Great Seal, the Lord Archbishop of York, the Lord Treasurer of England, the Lord President of the Privy Council, and the Lord Privy Seal. Next Dukes, Marquisles, Dukes eldest Sons, Earls, Marquisses Eldest Sons, Dukes younger Sons, Viscounts, Earls eldest Sons, Marquisses younger Sons, Bishops, Barons, Viscounts eldest Sons, Earls youngest Sons, Barons eldest Sons, Privy Counfellors, Judges, and Masters of Chancery, Viscounts younger Sons, Barons younger Sons, Knights of the Garter (if no otherwise Dignify'd, which is seldom found), Knights Bannerets, Barorets, Knights of the Bath, Knights Batchelors, Colonels,

lonels, Serjeants at Law, Doctors, and Esquires which may be comprehended under five Heads, 1. Esquires unto the King's Body, 2. The Descendants by the Male Line from a Peer of the Realm, 3. The eldest Sons of Baronets and Knights, 4. The two Esquires attending upon Knights of the Bath at their making, 5. Ordinary Esquires, as Justices of the Peace, Barresters at Law, Lieutenant Colonels, Majors and Captains, and lastly, Gentlemen. Note, that these Great Officers of the Court of what Degree soever they are of, take Place of all others of the said Degree, viz. The Master of the Horse, Lord Chamberlain of England, Lord High Constable of England, Lord Marshal of England, Lord Admiral of England, Lord Steward, and Chamberlain of His Majesty's Household. So the Secrecretaries of State, if Peers, take Place of all of that Degree, except these Great Officers aforesaid. Note, that it was decreed by King James the First, that the younger Sons of Viscounts and Barons should vield Place to all Knights of the Garter; to all Bannerets made under the Standard Royal, His Majesty being present, to all Privy Councellors, Master of the Wards, Chancellor and under Treasurer of the Exchequer, Chancellor of the Dutchy, Chief Justice of the King's Bench, Master of the Rolls, Chief Justice of the Common Pleas, Chief Baron of the Exchequer, and to all other Judges and Barons of the Degree of the Coif, by reason of their Honourable Employ in His Majesty's Courts of Ju-Rice. Note, that as there are some Great Officers aforesaid that take Place above the Nobility of an higher Degree; fo are there some Persons, who for their Dignities Ecclesiastical, Degrees in the Universities, and Offices in the Army, altho' neither Knights, nor Gentlemen born, take Place amongst them. Thus all Deans, Chancellors, Prebendaries, Doctors

Doctors of Divinity, Law, and Physick, are usually placed before all Sorts of Esquires. Att Colonels are Honourable, and by the Law of Arms ought to precede simple Knights, so are all General Officers, Master of the Ordinance, Quartermaster General, &c. All Batchelors of Divinity, Law, and Physick, all Masters of Arts, Barresters in the Inns of Court, Captains and other Commission Officers in the Army, or those by Patent Places in His Majesty's Household, may equal (and some of them precede) any Gentleman that hath none of these Qualifications.

PRETENCE. See Escutcheon of Pretence.

PRICKET is the Term us'd to express the young

one of the Buck's Breed, in its second Year.

PRINCES, who are now in fo high Degree among us, are deriv'd from the Latin, Principes, who were no other than the Prime chosen Men in the Army, being the ablest and most experienc'd Soldiers. After the Days of Augustus, those who govern'd under the Emperor were call'd Princes of the Senate, till at length the Emperors made the Perfon immediately next to themselves to be call'd Prince, whom our English Saxons call'd Clyto, as Edgarus Clyto, Aluredus Clyto, &c. In England there has been but one Prince so distinguish'd, which is the Prince of Wales, a Title first given by King Henry the Third to his Son Edward, and continu'd to the King's Eldest Son to this Day. Glover, de Nubil. Pol. & Civ. However Dukes and Marquisses are also allow'd to be Princes in giving them their Titles, but they are not generally call'd by that Name. As Eldest Son to the King of Scotland, the Prince is Duke of Rothfay, and Seneschal of Scotland, and formerly had the Title of Duke of Normandy. At his Creation he is presented before the King in Princely Robes, who puts a Coronet on his Head, a Ring

a Ring on his middle Finger, a Verge of Gold in his Hand, and his Letters Patents after they are read. The Mantle he wears in Parliament is once more doubled on his Shoulders than a Dukes, his Cap of State indented, and his Coronet formerly of Crosses, and Fleur-de-Lys mix'd; but since the Restoration of King Charles the Second, it was order'd, that the Son and Heir apparent to the Crown of England shall bear his Coronet of Crosses and Fleur-de-Lys, with one Arch, and in the midst a Ball and Cross, as hath the Royal Diadem; that all the Sons and Brothers of the King of England shall bear their Coronets compos'd of Crosses and Fleur-de-Lys only; but all their Sons respectively, having the Title of Dukes shall bear and use their Coronets compos'd of Leaves only, as the Coronets of Dukes not being of the Royal Blood. The Prince, by the Common Law, is reputed as the same Person with the King and so declar'd by Statute temp. Hen. 8. The Civilians say, the King's Eldest Son, during his Father's Life, may be stil'd King by the Law of Nations, because of his so near Relation to the Crown, that, if the Father die he is King that very Moment, tho' he be not crown'd, yet he holds his Principalities and Seigniories of the King, as subject to him, and gives the same Respect to him as other Subjects do. The Dauphin of France, who is Heir to that Crown. bears a Crown of Gold clos'd at the Top, which is call'd Imperial, like the King his Father's, bating that he has only four Semicircles or Arches to close it, whereas the other has Eight, because they are born to be Kings. The Brothers and younger Sons of the Kings of France, bear a Coronet of eight Fleurs-de-Lys, the Circle of it garnish'd with precious Stones, but not clos'd like those of the King and the Dauphin. The Princes of the Blood Royal

of France, to show that they may come to be Kings, bear Coronets all of Gold, with four Fleurs-de-Lys, and four great Flowers, the Circle garnish'd with Pearls and precious Stones. Colombiere.

PRINCE'S CORONET is distinguish from others by having rais'd on the Circle Crosses, and Flowers, which no other can have. Plate V. Fig.

28.

PUNISHMENTS MILITARY. None were ever more severe than the Romans in Punishing Martial Men. Those Soldiers who had quitted their Ranks, or any Post through Fear, were let Blood in several Parts of their Body, as it were to take from them that vile Blood, which had infected their whole Bodies with Cowardize; and besides were fet apart by themselves to be seen and despis'd by all Men, till they had retriev'd their Honour by fome notable Action. The same Penalty of letting Blood was inflicted on those that were rash and hot headed, to cool their extravagant Heat. Soldiers departing from the Camp, without Leave, fuffer'd Death, without any Remission. Those that threw away their Arms to run the Lighter, suffer'd Death in like manner. He that stole any thing in the Camp had his Hand cut off; but under the Emperors, such were whipp'd with Rods. Those that debauch'd the Wives of their Hosts, had their Feet ti'd fast to the Tops of Trees that had been bow'd down, and were then let loofe to return to their Places, by which means those Wretches were torn afunder. The Greeks chaftis'd Cowards by exposing them to publick Shame three Market Days, dress'd in Womans Apparel. If a Roman Legion hapned to lose its Standard, through the Negligence or Cowardize of the Officers, they were all infallibly put to Death. If any Commander disobey'd his General's Orders, he certainly loft his Head for it. Ring-

Ringleaders of a Mutiny, or Sedition were ston'd or beaten to Death by the whole Army. Romans taking part with an Enemy against their own Country, were either torn in Pieces by four Horses, or nail'd to Crosses, or beaten to Death with Rods. A whole Roman Legion was put to Death at once for having mutiny'd, and posses'd itself of the City of Reggio. The Romans practis'd the Degrading of Martial Men for such Offences as deserv'd it, which was done by taking from them their Sword and Belt in Publick; after which, whatfoever Degree they had held before they lost the same, and were for the future reputed as Villains and Pealants all the rest of their Life. In France, to degrade a Knight two Scaffolds were erected, the one for the Judges. the other for the condemn'd Knight, and the Kings, Heralds, and Pursuivants of Arms. On this Scaffold stood the Knight, arm'd at all Points, one of the Heralds with a loud Voice read the Crime, and Sentence pronounc'd upon it, and that done, twelve Priefts, plac'd there for that purpose, sung the Vefpers for the Dead, then the Heralds strip'd the Knight of his Armour, beginning with his Helmer, holding up the Piece fo taken off, and crying, This is the Helmet, &c. of fuch a Knight, convicted and condemn'd for fuch a Crime. After which a Pursuivant took the Shield and revers'd it, saying, This is the Shield of this Traitor, &c. and then a Herald broke it in Pieces with a Hammer. All this being perform'd, the Priests encompassing the Criminal laid their Hands on his Head, finging the 119 Pfalm, in which are contain'd the Curses' and Execrations against the Traitor Judas, and there apply'd to the Offender. Then a Pursuivant holding a Bason of warm Water over the degraded Person's Head thrice proclaim'd his Name, Surname and Titles; which the Herald said was not so, for that he had been degraded

with

degraded for his Offences, and then poured the Water over his Head. This done the Judges descended from their Scaffold to go to the next Church, but the Criminal was let down from his Scaffold with Cords fasten'd under his Armpits, set into a dirty Wheelbarrow cover'd with Black, and so carry'd to the Judge, who deliver'd him to the Executioner to fuffer Death, unless the King thought fit to give him his Life, and only Banish him for a Time, or for ever. It would be too tedious to take notice of all forts of Military Punishments, as inflicted in several Nations; yet what has been faid is not to be look'd upon as foreign to the Defign of this Work; for as Coat-Armour is a Reward for brave Actions petform'd, so it is necessary to know the manner of punishing Offences and Crimes, at least as far as belongs to the Martial Way; and the more for that the Officers of Arms us'd formerly to be employ'd in all Degradations and Punishments of this nature.

PURPURE, or Pourpre, as the French pronounce it, from whom we have it, is in plain English, the Purple Colour; in Latin, Purpureus Color; in Spanish, Morado. It is express'd in Engraving by diagonal Lines drawn from the sinister Chief to the dexter Base Point, and mark'd with the Letter P. Of this Colour hear what Guillim fays, viz. Purpure is a Colour that confifteth of much Red, and a small quantity of Black, and is thus describ'd, Purpureus Color est, quia multa rubedine. O pauciore nigredine commiscetur. Chassaneus having spoken of the six Colours of White, Black, Red, Yellow, Green and Blue, fays, that of them all being compounded and mixed together according to proportion, this Purple Colour is rais'd. It has its Denomination of a certain Shell-Fish call'd in Latin, Purpura, which were formerly chiefly found near the famous City of Tyre, in Phevicia. From this Fish the Tyrians drew a Liquor,

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with which they dy'd Purple, and therefore it was call'd Trius color. This was in those Days, when they knew no other Way of dying this Colour, and therefore it was excessive dear, and only fit for the greatest Persons. Afterwards the Scarlet Berries were found upon the Scarlet Oak, which exceeded the Bewry of the former Colour and fince then the West India Cochinille, has put down both. The French admit this a Colour in Heraldry, tho Favin and some of that Nation take it for tarnish'd Silver which appears Purple to the Eye. Sir George Mackenzy observes, that this Colour has been particularly privileg'd, having feen it us'd both as Metal and Colour, which he conjectures in one Place, is because 'tis a Royal Colour. But I rather believe, fays Guillim, that in fuch Coats it may be Silver tarnish'd, and so in Time taken for Purpure, and this he himself in another Place, seems rather inclin'd to believe. Notwithstanding the Opinions of these famous Men, it seems very improbable that Purpure should be only tarnish'd Silver, because if the Field had been originally Silver, the Charge on it must of necessity have been of some Colour, and not a Metal, as being false Heraldry; besides that Silver upon Silver could never have appeard, and and yet many Instances might be brought of Purple Fields with the Bearings of Metals; but one may ferve for all, which I find in Sylvanus Morgan, p. 20. and is Purple, three Bezants, the Arms of the Family of Pace. Now Bezants are well known to be always Gold, so that they could not be charg'd upon Silver, and hence I think it follows, the Purpure or Purple must be a Colour, and not tarnish'd Silver: Garibay in his Treatife of Arms, does not allow of Purple in Heraldry, nor of any other besides Gules, Azure, Vert and Sable; but it is plain that he was not very knowing in this Science of Heraldry; be-MILN fides ien

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fides that perhaps in Spain the Purple might not be admitted, the it was in other Countries. Spelman in his Afpilogia, allows Purple the Preference before all other Colours, as having been an Enfigu of Royalty for many Ages; yet he says it seems to be excluded by ancient Heralds, as being an imperfect Colour. It is indeed an uncommon Colour, yet there are sufficient Examples of the Use of it to be found, and therefore to give it the Exclusion seems unreasonable, both French and English having given it a Place among the other Colours.

PURSUIVANT, is the lowest Order of Officers of Arms in the College, fays the Dictionary to Guillim's Display of Heraldry, and they may be term'd Attendants on the Heralds, when they Marshal publick Ceremonies, &c. In Latin, Gibbon designs himself Servulus armorum, of such a Title, as quem a Mantelio dicunt caruleo, that is, Bluemantle. Purfuivants, as well as the Heralds, are exempted from all Subsidies, Fifteenths, and all other Taxes or Tolls whatfoever; as mention'd in speaking of the Heralds, and this by the Patent of King Edward the Sixth. They are also, by the Charter of King Philip, and Queen Mary, a Part of the Corporation of Officers of Arms. Upton in Latin calls them Profecutores, and fays, they are thus created. One of the Heralds wearing his Master's Coat, leading the Person to be created by the left Hand, and holding a Cup full of Wine and Water in his Right, comes into the prefence of the Lord, or Master of him that is to be created, of whom he is to ask before many Persons, by what Name he will have his Pursuivant call'd, which the Lord having told, the Herald shall pour Part of the Wine and Water on his Head, calling him by that Name. Then the Herald shall take the Coat of the Lord of the Person to be created, and put it on over his Head

athwart, so that the Part of the Coat which is made for the Arms, be before and behind, and the longer Part of the said Coat hang on both sides on the Arms of the Person created, which the Pursuivant is always to wear in that manner. Then he takes his Oath: And it is to be observed that Pursuivants may be Knights.

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### OUARTERINGS. See Partitions.

QUARTERLY is when a Shield is divided into four equal Parts, in Form of a Cross. The Ancients, as in the Book of St. Albans, us'd Scutum quarteratum, and Arma quarterata; Cambden has Quarteratim, and Gibbon Quadripartite, which is better Latin; but the Blazon he gives presently after, viz, Scutum in quatuor partes, lineis ad crucis modum ductis, fellum, is more expressive, the more prolix. So the Dictionary to Guillim's Display, and in the Display thus: For the Antiquity of bearing divers Coats quarter'd in one Escutcheon, Francis de Rosiers recites a Charter of Renate, King of Angiers, Sicily and Jerusalem, &c. concerning his receiving of the Brethren of the Monastery nam'd Belprey into his Protection, Actum Nanceij, Anno 1435, adding in the End thereof these Words, Arma Aragonia, Sicilia, Hierufalem, Andes. Whereby (if I mistake him not) he gives to understand, that his Seal of Atms is c

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did comprehend all these Coats born together Quarterly in one Escutcheon; because he holdeth the fame Form of Description of Seals of that Kind throughout all his Collection of Charters. touching this Quarterly bearing of many Coats pertaining to fundry Families together in one Escutcheon, William Wicley doth utterly dislike it, holding the same to be better befitting a Pedegree to be lock'd up in a Cheft, as an Evidence serving for a Probation of the Alliances of Families, or Inducements to Title of Lands, rather than Multitudes of them should be heap'd together in, or upon any thing ordain'd for Military Use; for Banners, Standards, and other like Martial Enfigns, were ordain'd for no other Use, but for a Commander to lead, or be known by in the Field, to which Purpose these Marks should be made apparent, and easy to be discern'd, which cannot be where many Coats are throng d together, and so become unfit to the Field, and therefore to be abolish'd of Commanders. Only he holds it expedient, that a Prince or Nobleman, having Title to some Country, for the obtaining whereof he is inforc'd to make War, should show forth his Standard of the Arms of that Country, Quarter'd with his own, among those People, which in Right and Conscience do owe him Obedience; that they may be thereby induc'd the sooner to submit themselves to him, as to their true and lawful Sovereign, or Lord. But for fuch Persons as are but Commanders under them, it is very abfurd, fince thereof enfue many Times very dangerous Errors, and the Errors committed in War are irretrieveable. Plate VI. Fig. 2.

QUATREFOILS, or four-leav'd Grass, have as well as Trefoils obtain'd no small Place in Coat-Armour, being born by many Families, and particularly by that of Vincent, thus, Azure, three Quaterfoils, Argent, U 3 RACE

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#### mains to under Families together in one ful elecat, if a mondely no accept dillake it bol og the lame to be better telether a Pedeure to

R ACCOURCY is the same as coupee, that is, cut off or shortned, and denotes a Cross or other Ordinary that does not extend to the Edges of the Escutcheon, as they do when absolutely

nam'd without fuch Distinction.

RAGULED, a Cross-raguled, the Dictionary to Guillim says thus of it, a Cross raguled and trunked, thus Leigh and Guillim; the Form raguled, Cambden renders Nodosa, Crux Nodosa, without mentioning trunked, which the Book of St. Albans renders truncata, it seeming to be made of two Trunks of Trees without their Branches, of which they show only the Stumps; forasmuch as trunked in Heraldry is often taken for couped, and Crux truncata, might be thought a Cross couped. Mr. Gibbon, willing to keep the Blazon of Leigh, Oc. has Crucem nodis truncatis asperatam. The Bearing is very ancient, for Julius Cefar gave for his Badge a Boar's Head on a ragged Staff, and the Maritine Standard of the Dukes of Burgundy is a Saltire thus jagged. So the Author above quoted. Upton gives it the Name of Crux truncata, adding, that it is frequent in the Arms of Noble Persons, and therefore is call'd truncata, because made of two Branches or Boughs of Trees trunked. Yet, as has been observ'd by the Person above quoted, this does not well express it, because trunked is commonly no more than cut off at the Ends, whereas this has many Cuts, and therefore Star But Alvert Well

staffs in a Cross. In Guillim we have this Latin Description of it, Crux arbori similis que decussis ramalibus undique asperatur, vel Crux truncata, seu un

dique asperata. Plate VI. Fig. 3.

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RAINBOW, or Iris, of which Colombiere fays, a Holy Father calls it the Honour of Heaven, the Wonder of Meteors, the Delight of our Eyes, the Idea and Perfection of all Colours, the Masterpiece of Nature. Plate names it the Child of Wonder: and the Holy Scripture, God's Covenant, the Pledge of his Love and Mercy; and the Wife Man, to move us to admire the Creator, bids us look upon that illustrious Creature, which prognosticates to us good Fortune and Peace, the two Metals, and the five Colours of Armoury are perfectly represented in the Rainbow; fo that it is plain, that the Heralds who fettled the Rules of this Science, had good Reason for making Choice of those Colours and Metals, finding them most visible in so glorious a Work of Nature, as the Rainbow. I have not met with this Bearing among English Families, but the aforesaid Author tells us. That Azure, a Rainbow in Fess, Proper is born by the House of Mosen in Misnia.

RAMPANT, a Lyon, says Guillim, I hold may be then truly said to be Rampant, when he stands so directly upright, that the Crown of his Head does answer to the Plant of his Foor, whereupon he standeth in a perpendicular Line, and not by placing of the left Foot in the dexter Corner of the Escutcheon, as Leigh would have it. According to which the Disserence between a Lyon Rampant, and one Salliant, is, that the former stands upright and the latter stooping forwards, as if making a Sally. The French Heralds say, when a Lyon is born in this Posture, it is superstuous to express his being Rampant, because if no other Posture is express dhe

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ing it. Cambden speaking of this Lyon, calls him in Latin, Leonem erectum, which answers to the De-

scription above.

• RANUNCULA, is that we commonly call the Butterflower, being of a Yellow, or Gold Colour; and therefore some have fancy'd, that it might be us'd in Blazon for Or, supposing that the Metals and Colours in Heraldry may be express'd as well by Flowers, as by Precious Stones and Planets; but this has not been received by any Writer of any Note, and is rather rejected, as occasioning Confusion by such a Multitude of needless Terms.

The RAVEN, and the Crow, were by the Ancients dedicated to Apollo, because they are the Blackest of all Birds, and that Colour is appropriated to him, because the Heat of the Sun Beams makes People Black and Tawny; for which Reason the Brackmans honour'd Black in respect to the Sun, to which they bore a singular Devotion. The Crow is also the Emblem of long Life, and of one not given to Change. Some take him for a Presage of ill luck, and call him the Nightingale of Hell. Or, a Raven Broper is born by the Name of Corbet of Stoke upon Tean, and Adderley in Shrop-shire; as also of Moarton Corbet, in the same County.

RAVISSANT is the Term us'd by French Heralds to express the Posture of a Wolf half rais'd, as it were just springing forward upon his Prey.

Plate VI. Fig. 5.

RAYONNANT, is darting forth Rays, as the Sun does when it shines out, and is the Term us'd by French Heralds in that Case. So a Cross Rayonnante is that which has Rays of Glory behind it, darting out from the Center to all the Quarters of the Escutcheon. Plate VI. Fig. 6.

REBUS

REBUS is different from a Device, tho' it has a painted Representation with Words annex'd to it, in that neither the one nor the other can make out, any Sense alone, the Motto explaining the thing Represented, and that again making up the Imperfect Motto, and fometimes the Motto describes the Figure, or the Name of the Figures makes up what is defective in the Words. For Instance, a Fool painted kneeling, with a Horn at his Mouth, and these Words, Fol ago nous trompe, which, as there written, is, Foolish Age deceives us, and has no Signification, but taken as intended is to be read Fel a genous trompe, and then expresses the Figure, the meaning of it being, a Fool kneeling founds the Horn. On a Sundial I have feen the Words, We must, where the Meaning is made up by the Thing, that is, We must Dre all, alluding to the Dial. These were formerly much more in Use than at prefent, and therefore no more needs be faid of them. The Dictionary to Guillim's Display refers this directly to the Arms born, in these Words, Rebus's, by this, in Heraldry, is meant such a Coat, as by its Figures alludes to the Name of the Bearer: as three Castles for Castleton, a Bear for Bernard, three Salmons for Salmon. The French term these, Des Armes parlantes, and we sometimes, Canting Arms.

REGARDANT in French fignifies no more than looking but among our Heralds it is apply'd to looking behind, and often Beafts are so represented with their Faces turn'd to their Tails, and therefore the French Heralds do not use this Word, but when a Beast occurs in the Posture they call it Tourne, meaning the Head turn'd. Or, a Lyon Rampant regardant Gules, is born by the Family of

Roberts. Plate VI. Fig. 7.
REMPLY, that is, fill'd up, denoting that all the Chief is fill'd up with a square Piece of another Colour, Colour, leaving only a Bordure of the proper Colour of the Chief about the faid Piece, Plate VI, Fig. 8.

RENARD. See Fox and and and said you

Phrase signifying, that the Face of a Beast stands right forward, as if it came to meet the Person before it. Place VI. Fig. 9.

RENVERSE' is when any thing is fet with the Head downwards, or contrary to its natural way of being, as Chevron renversé is a Chevron with the Point downwards, or when a Beast is laid on its

Back. Plate VI. Fig. 10.

REPTILES, or creeping Creatures, are born in Coat-Armour, for the they feem mean and defpicable, they have their proper Qualities, which give them a Blace among other more worthy Creatures. Some Authors will have it that the ancient Kings of France bore for their Arms, Sol, three Toads erected Savurn: but that being controverted, we shall not infift on the Truth of it. Tortoiles, Spiders, Ants or Emets, Grashoppers, Scorpions, &c, are also taken notice of among Heralds, and therefore may be well mention'd here, tho' this be not a Work to produce Instances of all Things that are nam'd. These Creatures are born either erect, that is, with their Heads towards the Chief, or the top of the Escutcheon, or else Passant, that is, as it were walking across it.

RESARCELEE', a Cross Resarcelée, says the Distionary to Guillim, according to Bara and Ferne; which is as if one Cross were sew'd to another, the French Word signifying to edge or hem again. But Mr. Gibbon, notwithstanding the Severeness of some of our Heralds, who will allow nothing but Bends to be cottifed, thinks by a Parity of Reason, not Bends only, but Pales, Fesses, Chevrons, yea, Crosses,

Coar, Caruleam scuri aream, deauraro Cruce lineis argenteis succincta decoratam, i. e. Azure, a plain Cross, Or, cottised Argent. These are his Words, if the meaning of them be, that one Cross is plac'd upon another, as there seems to be no other, then it must be the same that Colombiere speaks of thus: D'Azure a une Croix d'Argent remplie de Gueules, that is, Azure, a Cross Argent sill'd up with Gules; that Term of Remplie, or sill'd up, says he, is to be understood when there is a stenderer Cross charg'd upon the first. This, I tkink, answers both Descriptions. Plate VI. Fig. 11.

RETAILLE', in French Heraldry, fignifies cut again, that is, the Escutcheon divided into three

Parts, by two Lines in Bend finister.

RETRANCHE', a Term us'd by French Heralds, fignifying that the Escutcheon is twice cut athwart Bendwise, or doubly cut in Bend dexter, and then they say, Tranche & retranché.

REVESTU. See Vestu.

ROEBUCK OF THE FIRST HEAD is the Term us'd to fignify that Creature in its fourth Year.

ROMPU, in French is broken, and so us'd in Blazon, to express broken Chevrons, Bends, or the like; which accordingly in Latin is ruptus, or fractus.

ROSES are much used in Coats of Arms, perhaps because among the Ancients they had the Preference before all other Flowers. This beautiful and fragrant Flower does lively represent to us the momentary and fickle State of Man's Life, the Frailty and Inconstancy whereof is such, that we are no sooner born into the World than presently we begin to leave it; and as the delectable Beauty, and redolent Smell of this pleasant Flower, does suddenly Fade and Perish, so Man's Life, his Beauty and Strength

Strength and worldly Estate, are so mutable, so weak, so momentary, as that very often the same Day wherein he flourishes in his chiefest Jollity, his Beauty confumes, his Body decays, and his vital Breath departs. Thus Guillim in his Display, p. 118. and in the same Place gives us this following instance of bearing a Rose with the Caution about blazoning of it. He beareth, Ermin a Rose Gules, barbed and feeded proper, by the Name of Beverley. Here I do blazon this Rose Gules, because the Word Proper fitteth not this Flower; for if I should blazon it a Rose Proper, it could not be understood of what Colour the some were, forasmuch se White and Crimfon are as proper to Rofes as Red. Therefore for the more certainty, I have blazoned it Gules. Thus he. A Rose in Heraldry is born as a Difference, as well as a Bearing, and fome Authors assign it to the seventh Branch, that is the seventh from the eldest. If the Method of Blazoning by Flowers and Herbs is admitted, as some have attempted to introduce it, then it fignihes Gules, or Red; but this Project having fail'd no more need be faid of it.

ROWSING is the Term us'd for putting up,

and driving the Hart from its resting Place.

ROWT is the Term us'd to express a Company

or Number of Wolves together.

ROYAL ANTLIER is the Term to express the third Branch of the Horn of a Hart, or Buck that shoots out from the Rear, or main Horn, above

the Bazantlier.

ROYAL-CROWN, is that which is worn by every King, the they also call theirs Imperial, being clos'd at the Top, and themselves invested with Imperial Power, which is altogether independent, and subordinate to no Man. The English Crown is clos'd by Semicircles of Gold meeting at the Mondo

de or Globe, on which the Cross stands, and those Semicircles adorn'd with Crosses and Fleut-de-lifes, the whole embellish'd with precious Stones. Place

VI. Fig. 12.

RUBY, is the most valuable of precious Stones next to the Diamant, and when perfectly beautiful, nothing inserior to it, being Red it is us'd for Gules by those who blazon the Arms of the prime Nobility by precious Stones, instead of Metals and Colours. Some do believe it to be the same with the Carbuncle, and that the only Difference beween them is, that the Carbuncle is the best of Rubies.

RULES OF BLAZON. The first Rule is, first to name the Metal or Colour of the Field, as Or. or Argent, or Gules, &c. 2. When you have nam'd the Field to be of such a Metal, or Colour, then you must name the manner of the division of the Escutcheon by Line, whether Downright or Bendways, Ge, and also the difference of the Line, whether it be Indented, Ingrail'd, &c. 3. That after you have nam'd the Field, as in the first Rule, and the divifion of the Field, as in the second, you are to name the Charge that is on the Field. 4. That when you have express'd the Field, the Division and the Charge. if there be more Parts of the Field occupied by the Charge than one, you are to nominate the principal Part of the Field first. 5. That if there be more than one kind of Charge in any Field, you must name that in the chief Part first. 6. You must not be too full of Conceit in Blazon, or as Mackenzy renders it, too Curious or Inventive, but keep to the ordinary Terms; for otherwise every one, out of Vanity, might invent a peculiar Way, and new Terms, so that not any two Heralds would understand one another. 7. You must use no Iteration or Repetition of Words in blazoning one Coat, especially of any of these four Word, viz. Of, or, and.

and, with. 8. The three Forms of Blazon are by Metals and Colours, by precious Stones, and by the Celestial Planets. The first by Metals and Colours for Gentlemen having no Title of Dignity; the second by precious Stones for Persons ennobled with Titles, as Dukes, Earls, &c. and the third by Planets for Emperors, Kings, Princes. Yet this Variety of Forms is rejected by the French, from whom we had our Heraldry, and by all other Nations, who use none but Metals and Colours for all Degrees, and look upon the rest as idle Notions; because one of the great Designs of Heraldry is to have the Art Universal, and to have the Arms they describe generally understood in all Nations. These are the most general Rules as I have collected them from Guillim, Morgan, and others. However there is one Rule more, viz. that Metal upon Metal, and Colour upon Colour is false Heraldry, and never admits of any Exception except only in the Arms of Jerusalem, which are, Argent, a Cross Potent, between four Croslets, Or; being Metal upon Metal, and given to the Kings of Ferusalem, by the Christian Princes who gain'd that City from the Saracens, as a special Memorial of that noble Action.

RUSTRE is exactly the same square Figure as the Mascle, only this last is pierced Square, whereas the Rustre is pierced Round, that is, has a round Hole

through the Middle. Plate VI. Fig. 13.

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RUTTING is the Term just for the Hart or Buck going to Couple or Ingender.

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French, Selle, which recors and cleanles Arms. Or

tell us, that the ancient Heralds gave Black the

Grief, Simplicity, Wilson Prodonce, and Honelty; of the Panets, Sammy, Rune Flements, the

ABLE, in Heraldry fignifies Black, fo call'd by the French, from whom it is taken, as are most Terms in this Science. Whence the Word is derived we cannot politively determine. Guillim Supposes it to be taken from the Latin, Sabulum, which fignifies gross Sand or Gravel, in respect of the heavy and earthy Substance, wherein it abounds above all others. Mackenzy, with much more reason, in my Opinion, believes it to be so nam'd, because the best Sable Furs are Black. Some there are who will not allow Black to be a Colour, but that we shall not enter upon, all Heralds calling it a Colour; and using it as such, and as such it is much inferior in Dignity to White, as representing Darkness, as the other does Light, and consequently is the Emblem of Horror and Melancholy, and therefore Mourning is Black, as representing a disconsolate and heavy Mind, However Sylvanus Morgan fays, it is the first of Antiquity, and he is in the Right, foralmuch as Darkness was before the Light, and yet the latter is of greater Dignity. It is accounted Simple, because it needs no other Colour to make it absolute, and communicates itself to all other Colours. Sable, or Black, is express'd in Engraving by Lines hatch'd across each other, as is here represented, and it is mark'd with the Letter S. The cross hatching is natural, as expressing Blackness or Darknels. In Latin it is call'd ater, or niger. Colombiere -Asolt telis

tell us, that the ancient Heralds gave Black the Name of Sable, because it comes from the Earth, being the first Colour in Nature and the last in Art. as also because there is a fort of Sand, call'd in French, Sable, which scours and cleanses Arms. Of the Virtues and Qualities of the Soul, it denotes Grief, Simplicity, Wisdom, Prudence, and Honesty; of the Planets, Saturn; of the four Elements, the Earth; of human Constitutions, the Melancholy; of Metals, Lead and Iron; of precious Stones, the Diamant; of Trees, the Olive; of Birds, the Crow or Raven; and of the Ages of Men, the last, which inclines to Dotage. Those who bear Sable in their Arms are oblig'd to relieve Widows, Orphans, Churchmen, and the Learned that are under Op-Leigh in his Accidence of Armory, will have it that Sable of itself signifies Constancy. divine Doctrine, and heaviness for Loss of Friends; with Or, Honour, with long Life; with Argent, Fame; with Gules, to be fear'd of his Enemies; with Azure, studious to appeale Strife; with Vert, after great Sorrow much Joy; with Purpure, religious to the Death; with Tenne, unquietness hindreth his defire; with Sanguin, Prosperous. He adds, that when the Field is Or, and the thing which is charg'd upon the Field is Sable, that Coat is most Rich; because when the Diamant is set in Gold, the Metal honoureth the Stone and the Stone the Metal: whereas if it were fet in Silver, the Stone would Honour the Metal, and the Metal abase the Stone; and fo that Colour is most rich when it is fet in the richest Field. When the Field is Argent, and the Charge on it Sable, that is the fairest, because they fet off one another, as Light and Darkness and are farthest seen. According to Upton, Sable or Black, is the Privation of White in Perspicuity, as Bitter is the Privation of Sweetness in Moisture; and BlackBlackness is produc'd by little and obscure Light. He adds, that the Black be the second principal Colour, yet in bearing of Arms the Field Sable is not very commendable, but the Field White, with Black Spots, which is Ermine, he highly applauds; whereas on the contrary he wholly disapproves of Ermines, which is the Field Black and the Spots White. The it be rare to find any that by way of Arms have no Charge upon the Field, yet Colombiere says the Counts or Earls of Gournay, formerly bore only the Field Sable, without any Charge upon it. Plate VI. Fig. 14.

when the right Foot answers to the dexter Corner of the Escutcheon, and the hindmost Foot to the finister Base Point thereof, and he is term'd Saliant, a saliendo, from leaping, the Posture being such as expresses his being in a readiness to spring forward. Among the Families that have this fort of bearing is that of Felbridge, being, Or, a Lyon Saliant, Gules.

See an Unicorn Saliant. Plate VI. Fig. 15.

A SALTIRE, corruptly from the French, Sautoir, is an Ordinary confisting of a four fold Line, whereof two are drawn from the Dexter Chief towards the Sinister Base Corners, and the other from the Sinister Chief towards the Dexter Base Points, and do meet about the Midst by Couples in acute Angles. In old Time, fays Leigh, this was made of the Height of a Man, and was driven full of Pins, the use whereof was to scale the Walls therewith, to which End the Pins serv'd commodiously. In those Days (faith he) the Walls of a Town were but low, as appeareth by the Walls of Rome, which Rhemus easily leap'd over. Which ancient Use of the Saltire, Mackenzy thinks might occasion so many of them to be made Raguly, Engrail'd, &c. as also their Name among the French, which is Sautoir, trom

from Sauter, to leap; because, as is said, it did help Soldiers to leap over Walls. In Scotland this Ordinary is frequently call'd a St. Andrew's Cross. In the Latin it is call'd, Crux transversalis, seu decuss; vel Crux Sti. Andrex, aut Crux decussata. Thus the Display. The Distionary to it adds as follows. The Ancients us'd Saltatorium. Upton says it was an Instrument to catch wild Beasts, whence it must come from Saltus, a Forest. But most Authors agree it is born in Imitation of St. Andrew's Cross. And de Vargas tells us, it had beginning in Spain, from a Victory gain'd over the Moors on St. Andrew's Day, by the Condust of Don Lope Diaz de Haro, in the Time of King Ferdinand the Third. Therefore Crux Sti. Andrea is a proper Expression. Plate VI.

Fig. 16.

SANGUINE, in Heraldry, signifies the Murrey Colour, in Latin call'd, Color Sanguineus, not us'd in Spanish by Heralds. Leigh says, it is a Princely Colour, being indeed one of the Colours appertaining of ancient Time to the Prince of Wales. It is a Colour in great Esteem, and very Stately, and us'd in some Robes of the Knights of the Bath. Some Heralds will not allow this Colour and Tenne to be us'd in Heraldry, but it is dertain they have been us'd, and Leigh instances two English ancient Families that have long born Tawny in their Arms, and calls them Hounzaker and Finers. It is express'd in engraving by Lines hatch'd cross one another diagonal, both dexter and finister. I do not find Colombiere takes any Notice of this Colour, whence I conclude it is little or not at all us'd by the French; nor by the Spaniards. Sylvanus Morgan does not speak of it, nor does Spelman allow of it, tho' he fays it represents in Heaven the Dragon's Tail, and among precious Stones the Sardonix. Plate VI. Fig. 26. SAN-

SANTIAGO (Knights of the Order of) in Spain. This Order was instituted by the Canons of Eloy, and certain Gentlemen of Castile, in Imitation of the Order of Calatrava; for the Security and Entertainment of Christian Pilgrims, travelling to the Shrine of Santiago, or St. James the Apostle, confirmed by Pope Alexander the Third Anno 1175, under the Rule of St. Augustin. Their Habit is a White Robe with a Red Cross like a Sword; the Companions of it, according to the first Founders, being part Ecclefiaftical, and part Secular; whereof thefe last are only ty'd to the Vow of conjugal Chastity. They grew in a little Time into fuch Esteem, that besides two Colleges or Seminaries in Salamanca, and a College in Sevil, they had four Hermitages on the Mountains, and five Hospitals well endow'd for the Entertainment of Strangers; together with ninety Towns and Castles in several Parts of the Kingdom. The whole Number of Gentlemen, besides Friers serving in their Cures, and other Ministers, are above fix Hundred. Their first Residence at the Hospital of St. Mark, in the Suburbs of Leon, on a dislike with Ferdinand the Second, King of Leon, remov'd to Ucles in Castile, bestow'd upon them by King Alfonso the Fourth. Upon this Occasion, being divided, they had two Great Masters, the one call'd of Leon, who resided at St. Mark's; the other of Castile, who resided at Ucles. Since the Union of those Kingdoms, the Great Mastership is also united in the King of Spain.

SAPHYR, a valuable Blue Stone, is us'd instead of Azure, by those who Blazon Coat-Armour by precious Stones. It is of a most beautiful Colour, and much worn by Churchmen; tho Bossewel says, it is one of the Noblest and most Royal, and therefore meet to be worn only upon Kings and Princes Fingers. The great Virtue he assigns to it of kil-

ling a Spider, is like many others of that Sort, and its having been confecrated to Apollo is scarce worth

the observing. See Azure.

SARDONIX, according to Bossewel, is to stand in blazoning by precious Stones, instead of Sanguin, and he tells us that Isidore, describes it to be three colour'd, Black about the Bottom, white in the Midst, and red at the Top; so that only the Top can answer to the Bloody Hew it is to represent; but whether those Colours be in it or not, I shall not contend, but Pliny says, it is white at the Top, as a Man's Nail, and red underneath, which is a Contradiction to the other, and perhaps neither of them ever saw the Stone. See Sanguin.

SATURN, being reckoned the heavy and melancholy Planet; because among the Heathens he was look'd upon as a God of that Nature, is, in blazoning the Arms of Sovereign Princes by Planets, as some have thought fit to do, us'd instead of Sable, or Black; for as these things are prescrib'd by the Fancy of the first Inventers all the Planets are to be subservient to what they thought fit to

apply them. See Sable.

St. SAVIOUR (Knights of the Order of) in Aragon, first instituted by King Alfonso the First, Anno 1118, to encourage the Members of it against the Moors. Nothing occurs of the Habit and Sta-

tutes of this Order.

SAVOY-CROWN, us'd by those Dukes, was clos'd like those of Kings, having sour Bars terminating at a Globe surrounded by a Cross, taken by the Duke Victor Amadeur, at the Time when he assum'd the Title of Royal Highness, after the Example of the Doge of Venice, who having taken upon him the Title of King of Cyprus, and caus'd his Embassador at Rome to bear a Crown clos'd, the Duke of Savoy, who had as good a Title to call himself

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himself King of Cyprus, demanded the same Privitege, and had it allow'd. Now these Dukes have been distinguish'd by the Name of Kings of Sardinia, they are still better entitled to that Crown, which they had taken before. Plate VI. Fig. 17.

SCUT, is the Tail of a Hare, or Coney,

SEATETH, or Formeth are the Terms that de-

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SEPULCHRE (Knights of the Order of the) in Palestine, said to have been originally instituted by Queen Helena, the Mother of the Emperor Confantin the Great, by whom the Church of the Sepulchre was indeed first built; but the true Institution was by Baldwin the First, King of Jerusalem, who ordain'd that they should wear a White Habit, and on their Breast, a Gold Cross Potence, canton'd with Croslets of the same without any Enamel, hanging by a Black Ribbon. As also a Cross of Yellow Embroidery made fast on the left Side of their White Robe. The Patriarch of Jerusalem was appointed their Great Master, with Power for conferring the Order, and receiving the Vow made by the Knights, which was of Chastity, Poverty and This Order increas'd very much till Obedience. Jerusalem being taken by the Infidels, the Knights pass'd over into Italy, and settled at Perugia. They were afterwards united to the Knights of St. John of Jerusalem, which lasted not long, and the Order has fince by Degrees dwindled away to nothing.

SERPENTS, SNAKES, ADDERS, may be comprehended under one Head, being alike in Shape and creeping on their Bellies, without other Diffinction that I know of but their Magnitude. A Serpent holding its Tail in its Mouth, is faid to represent Eternity. It is the Emblem of the Devil, and many more Things it is faid to represent, which being according to the Fancy of the Ancients,

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and those who have thought fit to follow them in their Opinions, it is needless to enlarge upon them. It is certain they often occur in Coat-Armour, but the noblest I find is that of the State of Milan, being, Luna, a Serpent torqued in Pale Jupiter, crowned Sol, swallowing up an Infant, Mars, which shows but half the Body from the Navel upward. The Occasion of this Bearing was thus, Otho, first Viscount of Milan, going to the Holy-land with Godfrey of Bouillon, defeated and flew in fingle Combat the Great Giant Volux, a Man of an extraordinary Stature and Strength, who had challeng'd the bravest of the Christian Army. The Viscount having kill'd him, took his Armour, and among it his Helmet, the Crest whereof was a Serpent swallowing an Infant; worn by him either to strike a Terror into those that should be so bold as to ingage him, or because he boasted himself to be descended from Alexander the Great, who would be thought the Son of Jupiter Ammon, who he faid had known his Mother in the Shape of a Serpent. In Token of that Victory, the Viscount took that Serpent and Infant for his Arms.

SHAPOURNET, says the Display, is deriv'd from the Word Chaperon, which fignifies a Hood, whereof this is a diminutive, and beareth a Resemblance. Much more is there said of it, than is of use; and therefore we shall add only this, that the same is a corruption of the French Name, and therefore to be understood by what is said under the Word Chaperony. 6.

SHELFISH of all Sorts are born in Armoury. as Crevices, Lobsters, Scallops, Crabs, &c. as for Instance, Argent, a Cheveron engrail'd Sable, between three Sea Crabs, Gules, born by the Name of Bridger.

SHIELD, BUCKLER, and TARGET may be all properly spoken of at once, as they were all apply'd to the same Use, which was to defend the Body against the Weapons of Enemies. It is true they differ'd in Shape and Size, and that according to the several Nations that us'd them. To describe the several Sorts of them, and to give the Names in other Languages would be too tedious, and perhaps foreign from our Purpose, but in short, they gave the Original to that which is now call'd the Escutcheon in Armoury, and that being spoken of in its proper Place, it is needless to repeat the same here. See three sorts of them, Place VI. Fig. 18,

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SHIPS, and the several Parts of them are born in Coat-Armour, and very properly by those who have perform'd notable Actions at Sea, and rais'd themselves to Posts of Honour on that Element. They might also be given to such as have obtain'd much Wealth by Trading, but this is the meanest Motive. A Ship is an honourable Bearing, being of no less Antiquity than Noah's Flood, the Ark being no other than a Ship, which fav'd that Patriarch and his Family from perishing in that Deluge, which destroy'd all the rest of human Race. Nor is the Use of them less in all Ages, as making all the World pervious to us, supplying all Nations with what they want from others, and rendring us familiar with the remotest People, that would otherwife be unknown to us They have convey'd the Light of the Gospel to the most distant and barbarous Regions, and are become floating Castles to make War upon the Water; and to infult Fortifications built upon the Shore. The Family of Meeres bears, Argent a Ship with three Masts, a Main-Sail furl'd, and hoisted up to the Round Top, shrouded Sable.

SHIP

SHIP, or Double Crescents (Knights of the Order of the) in France. S. Lewis King of France, after his first Expedition into Egypt, resolving upon a second, rais'd an Army of 40000 Men, and that he might not be beholding to another for a Place to Thip his Forces, he built the Town of Aigues-Mortes, where he made a commodious Haven, and gather'd a Fleet to transport his Army. At this Time, for the Encouragement of such Persons of Worth, as might affift and accompany him in this Voyage, tho' there were then two noble Orders of Knighthood in France, which were those of The Star and The Broome Flower, yet he instituted a third particularly upon this Account. The Collar of this Order represented the Ground of its Institution, for it confifted of Scollops, to express the Sea Shore, intermix'd with double Crescents in Saltire, chain'd together. These last to denote the Mahometan Power he warr'd against; and farther, to represent the Vogage by Sea, the Badge hanging at the Collar was a Ship. King Lewis, the Founder, dying not long after, at the Seige of Carthage in Africk, this Order continu'd not long in France, there being none but a few Noblemen, who had born him Company, and return'd home, that wore the Collar, and preferv'd the Memory of it during Nevertheless it continu'd long after their Lives. in great Esteem, in the Kingdoms of Naples and Siz cily, because Charles, Brother to the aforesaid St. Lewis, Count of Anjou, Main, &c. and King of Feru-Calem. Naples and Sicily, took this Order to himfelf and his Successors Kings of Sicily, among whom it was maintain'd, and kept up, as long as the first Line lasted, and till the House of Aragon prevail'd against the fecond Line of Anjou. Yet it was again revived by Rene, King of Sicily, Duke of Anjou, and Earl of Provence, or rather another Order instituted

in Memory of it; for it was call'd of the Crescent, the Collar was not like this here spoken of, and the Badge was a Crescent, and not a Ship.

SINGLE is the Tail of a Roebuck, or any o-

ther Deer.

SINISTER BASE is the left-hand Part of the Base, represented by the Letter H. Plate I. Fig. 13.

SINISTER CHIEF is the left Angle of the Chief, represented by the Letter C. Plate I. Fig. 13.

SINOPHE is the Word us'd by French Heralds for Green, which we call Vert. See this latter Word.

SITTETH is the Term us'd to denote the Place

of a Coney's usual Residence.

SLOT is the Footing, or Treading, or Track

of a Hare.

SMALLAGE GARLAND was given to the Conquerors at the Nemean Games, so call'd from the Nemean Forest in Achaia, where they were co-lebrated in Honour of Hercules, who there slew a

great Lyon.

SNAILS are not to infignificant, but that they are born by some Families, tho' they are the Emblem of Sloath; but of this and many other Sorts of Reptiles, it is not necessary to give any Particulars, being well known themselves, and their Postures always much the same.

SOL, the Sun. Some Heralds have thought it proper to Blazon the Arms of Emperors, Kings and Princes by Planets, instead of Metals and Colours, and according to this Method Sol, or the Sun stands for Or, he being the most glorious of all the Planets, as Gold is the most valuable of all Metals. See Or.

SOMME is a Term us'd by French Heralds, to signify Horned, or the Stags carrying his Horns, and say the Number of Branches in them is to be

mention'd when there are fewer than thirteen, and when there are more it must be blazon'd, sommé sans nombre. See Sommé de neuf. Plate VI. Fig. 21.

SORE is the Term us'd to express the young

one of the Buck's Breed in its fourth Year.

SOREL is the Term to express the young one

of the Buck's Breed in its third Year.

SOUSTENU, is when a Chief is as it were supported by a small Part of the Escutcheon beneath it, of a different Colour or Metal from the Chief, and reaching as the Chief does from Side to Side, being as it were a small Part of the Chief of another Colour, and supporting the real Chief. Plate VI. Fig. 22.

SOUNDER is the Term to express a Company,

or Number of Swine together.

SPAYADE is a young Stag in his third Year.

SPELLERS are the small Branches shooting out from the Flat Parts of a Buck's Horn at the Top. The STAG represents Swiftness and Fear, as being outdone by no Beast in either. It also is the Emblem of an heartless Man, who at the first fight of an Enemy, betakes himself to shameful Flight, rather than to stand manfully upon his Defence; for which Reason Homer brings Achilles upbraiding Agamemnon, that he had no more Courage than a This Beast having very large Horns reprefents one who having made extraordinary Warlike Preparations, makes no Use of them in Time of Need, for want of Courage. The Stag is faid to be extraordinary long liv'd, even to three hundred In Armoury they may be faid to Years of Age. denote fuch as have the Privilege of Hunting, or fuch as live in a Country abounding in Stags. Azure, a Stag in his full Course, Or, pursu'd hotly by a brace of Dogs Argent, all Bendways and at random, born by the Name of Tardeley. STAG.

STAGGARD is a young Stag in his fourth Year, but in former Ages he is faid to have been call'd a Stag the fourth Year, and not a Staggard, as we do now.

STANDARD is a Martial Enfign, the Word now generally us'd for those that are carry'd by the Horse, those of the Foot being call'd Colours. There is also the Royal Standard of which there can be but one in a Royal Army; and the Royal

Standard is also display'd at Sea.

a STAR, the Stars are the Eves of Heaven, and a most glorious Part of the Creation, for the' they appear fo small to us, many of them are above an Hundred Times bigger than all the Earth, and their Course so rapid, that they move many Millions of Leagues in a Day as Aftrologers inform us: which represents to us the Grandeur and Diligence of generous Souls for the Service of the Publick. As to Morality, Starsare the Emblem of Prudence, which is the Rule of all Virtues, and leads us to worthy Actions, enlightning us through the Darkness of this World. Stars are born in Armoury, the usual Number of their Beams, or Points being five, and therefore when such it is needless to mention any more than a Star, or Stars, but when there are more Points, the Number must be express'd, and it is to be observed, that in Heraldry a Star can never have above fixteen Points. Many Families in all Countries bear them, and among them in England, Or, on a Fess indented Azure, three Stars Argent, a Canton of the second charg'd with a Sun in his Glory, is the Coat-Armour of Thompson, of the City of London, and of the same Name of Haversham in Bucking bambire.

STAR (Knights of the Order of our Lady of the)
Robert, the only King of France of that Name, and Son
to Hugh Capet, the Founder of the second Race of

Kings,

Kings, was a Religious and Wife Prince: He held the Crown many Years, and as his Father had gain'd, he secur'd it to his Posterity, built and repair'd many Churches, and perform'd divers other Acts of Piety. Above all, he had a most singular Devotion towards the Bleffed Virgin Mary, in Honour of whom he erected a Chapel Royal for himself and his Domesticks, under the Name of our Lady of the Star, because he call'd the Mother of God, The Star of bis Kingdom. Having put himself and his Dominions under her Protection, the more to propagate her Devotion and express his Zeal for her Honour, he instituted an Order of Knighthood, call'd, The Order of our Lady of the Star, in the Year 1022. This Order confisted of Thirty Knights Companions, including the King as Chief and Sovereign, The Habit of the Knights was a Cloak of white Damask, with a Mantelet of Carnation, as was also the Lining, and a Cassock or under Robe of the same, with a Star casting out lively Rays, or bright Points, all of pure Gold, embroider'd on the left Side of the Breast. The Collar consisted of three Chains of Gold meeting at equal Distances in curious enamel'd Roses, alternatively White and Red. All the Knights were oblig'd by Oath daily to fay the third Part of the Rofary, being fifty Ave Maries and five Pater Nofters, in Honour of the Blessed Virgin, as also the following Anthem compos'd by himfelf.

I.

Solem Justitia, Regem paritura supremum, Stella Maria Maris, hodie processit ad ortum Cernere divinum lumen, gaudete Fideles.

11.

Stirps Jesse Virgam produxit, Virgaque florem, Et super hunc florem requiescit spiritus almus. Virgo Dei Genetris Virga est, slos Filius ejus.

Ad

#### III.

Ad nutum Domini nostrum Ditantis bonorem, Sicut spina Rosam genuit Judan Mariam, Ut vitium virtus operiret, gratia culpam.

They were to conclude their Devotion with a Prayer of his Wording, for himself and the Kings his Successors, Sovereigns of the Order, which in English was thus:

"Virtue and King of Kings, at whose Beck the Heavens move, the Earth stands, and Ages rows, grant that King Robert, born of most Noble Race, may so subdue the Haughty, and show Mercy to those that submit, that having reign'd here glo-riously he may at length live in Heaven. Amen.

The first Solemnity of the Order was celebrated on the eighth of September, being the Day of the Nativity of the Blessed Virgin, in the Year 1022, in the abovemention'd Chapel of his Palace, call'd of Our Lady of the Star. This Order continu'd in great efteem for many Years under feveral fucceeding Kings, who were all Sovereigns of it, till King 70hn, who reviv'd it, then somewhat decay'd, and therefore some Authors have, through a Mistake, made him the first Founder of it. Some attribute the abolishing of this Order to Charles the Fifth, King of France, which cannot be, because it appears, that not only he, but other succeeding Kings, honoured several great Men with it. Nor does it appear that Charles the Seventh suppress'd it, but doubtless he was the Cause of its being afterwards extinguish'd; for being destitute of other means to reward those that had serv'd him in his Wars, he bestow'd this Order upon so many of them, that it became contemptible to the Great Ones, who were asham'd to wear the Badge, seeing so many inferior Persons admitted to it. For this Reason, King

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Lewis the Eleventh, Son to Charles the Seventh, a-bolish'd this Order, by conferring it on the Captain of the Night Watch at Paris, whom they call Chevalier du Guet, that is, Knight of the Watch: ordering that none but he should wear it for the suture, and his Men of the Watch, as well a Horse-back as a foot, should have a White Star embroider'd on their Coats.

STARTING is the Term us'd for putting up,

or driving a Hare from its resting Place.

St. STEPHEN (Knights of the Order of) in Tuscany. This Order was instituted by Cosmo di Medicis, Anno 1561. and dedicated to St. Stephen, because on the Festival of St. Stephen, Pope and Martyr, being the fixth of August, he won the famous Battle of Marciano. Pope Pius the Fourth, confirmed it the same Year, and granted them all the Privileges which they of Malta enjoy; conditionally that those of this Order should make a Vow of Charity, conjugal Chastity, and Obedience. They are to be nobly born, and in lawful Wedlock, Roman Catholicks, and without Note of Infamy. Robe is of White Chamlet, with a Red Cross border'd with Gold on their left Side, as well upon their Military Garment, as their wearing Cloakes: Intended principally against the Turks and Moores, for which Cause settled first at Pisa, being near the Sea, but after at Cosmopolis in the Isle of Ilva. The Number of them is uncertain, the great Duke the supream Master of it. Other Orders are commonly simple, but this mixt; being partly Religious and partly Honorary.

STERN is the Tail of a Wolf.

The STORK is the true Emblem of a Son, for whatfoever Duty a Son owes to his Parents, they are all found and observed in the Stork. The Duties of a Son to a Father are four; the first is of Loves

Love; the second of Honour; the third of Obedience; the last of Aid and Succour. Forasmuch as he receiveth Life of his Father (than which nothing is more desirable) he is compell'd by the Laws of Nature to love his Father. And whereas it is the Part and Duty of a Father to bring up and instruct his Son in Virtue, and that Virtue has no other Reward than Honour, unless the Son do give Honour to the Father, he does violate and lose the Name of a Son; because also he receives Nourishment from his Father, wherein consisteth the Sustentation, of Life, there is nothing compris'd under this Name of Sustentation, that the Son seemeth not to owe to his Father. Finally, forasmuch as the Father is God's Vicegerent, the Son next, unto God, is bound to obey his Parents. The Family of Starkey in Cheshire, bears Argent, a Stork Sable, member'd Gules.

STREAMING is the Term us'd to express the Stream of Light darting from a Comet, or Blazing

Star, vulgarly call'd the Beard.

SUET is the Fat of all forts of Deer.

SUN, the Sun is the most perfect Image of God among sensible Creatures, first, for that as God's infinite Perfection senders him incomprehensible, so that it may be said, that he is not known, because too much to be known; so the Sun by its excessive and violent Light, becomes as it were invisible to us, and may be said to hide himself in his own Brightness. Secondly, As God is all together both in the Center and Circumference of his Workmanship, leaving nothing void of himself, and making the Ants as well as the Prime intellectual Creatures sensible of his Presence; so the Sun, being seated in the Midst of the Planets and acting in a Circle, seems to preside like a Monarch in both Worlds; he at the same Time gives Light to Saturn, and assists

to the Birth of a Flower; and whilft he is giving Lustre and Colour to the Sky, and the Clouds, he is bufy forming Gold in the Bowels of the Earth. The Sun has been look'd upon as the brightest Hieroglyphick of God, and therefore the Perfians cast off all other Gods to Worship the Sun, as the only and true God. The Phenicians and the Egyptians also ador'd the Sun and the Moon, as the chiefest among the Gods; but Socrates condemn'd them. with much Truth affirming, that the Sun receives all he has from God, by whom it was created. It is needless to express the Colour of the Sun, when born in Armoury, nothing being capable of expreffing it but Gold, and therefore, in blazoning the Arms of St. Clare we say, he beareth Azure, a Sun in his Glory, without mentioning the Metal. But if the Sun be born eclips'd, then it may be express'd Sable, because that Hew is accidental and not natural.

SUPER-CHARGE, by this Heralds express one Figure charg'd, or born upon another, as a Rose upon a Lyon, a Lyon upon an Ordinary, or the like. In Latin it is Figura super, wel in figuram posita...

SUPPORTERS, of those the Dictionary to Guillim's Display, says thus. Supporters are those Animals, which Noblemen carry to support their Shields, call'd by the French, Supports, ou Tenans, by the Latins, Talamones, and Atlantes, according to Barron: But considering how Atlas is said to support, I cannot much approve of that Word. This is all we have of them there, in the Display itself, we find what follows. Things plac'd on the Sides of the Atchievments, representing sometimes things living, and sometimes dead. But these of some Blazoners are term'd Supporters, whose concest therein I can hardly approve, Quia diversorum diverse est ratio; and therefore the Blazon that I would give

unto Things fo different in Nature is, that if Things be living, and feize upon the Shield, then shall they, be call'd properly Supporters; but if they are inanimate, and touch not the Escutcheon, then shall fuch Arms be faid to be (not supported, but cotifed) of fuch and fuch Things; for how can those properly be said to support that touch not the Thing faid to be supported by them. To Persons under the Degree of Bannerets it is not permitted to bear their Arms supported, that Honour being peculiar to those that are call'd Nobiles Majores. And those Cotiles have their Name agreeable to the Thing whose Quality they represent, and are so call'd of Costa, the Rib, either of Man or Beast; for it is proper to the Rib to enclose the Entrails of Things Animal, and to add Form and Fashion to the Body, in like manner do those inclose the Coat-Armour whereunto they are annex'd, and do give a comely Grace and Ornament to the same. Having heard what is in that Work concerning that important Part of Armoury, for the better understanding of it here shall be added something of what the French Heralds, who were Masters of the English. fay to this Purpose. These which we call Supporters are no other than certain Animals, Quadrupedes, Birds, or Reptiles, as Lyons, Leopards, Dogs, Unicorns, Eagles, Griffons, Dragons, and several others, plac'd on the two Sides of the Escutcheon, as if they were appointed to guard it, supporting, and lifting it up with their Paws, or Claws. As for the Tenans, which most Men have confounded with the Supporters, taking them for the same Thing, I find this Difference, that the Supporters hold up, and the Tenans hold, and do not lift up the Escurcheon, but hold it under their Hands, as we often find when they are Angels or human Creatures, or the like. The Supporters and Tenans are generally taken from fome

fome Parts of the Coat-Armour, but sometimes are quite different from it, there being nothing to oblige them to it. The Germans are more exact in the preserving of them than the French, not permitring any but Princes and Noblemen to use them, utterly excluding all others. The Motives for taking them are very various, sometimes to acknowledge the Affiltance and Succour we have received. or hope to receive from any one, fuch Creatures as they bear in their Arms, are taken for Supporters. Sometimes, when a Man upon some very extraordinary Occasion is oblig'd to change the ancient Arms of his Family for others, those ancient Additions may still be retain'd, viz. the Crest, the Supporters, and the like. As it would be endless to represent all forts of Things mention'd in a Work of this Nature, the Reader cannot expect it, but may find them in all Books that have the Arms of English Nobility, and very singular forts of them in Colombiere. Plate VI. Fig. 23.

sur-Ancree, a Cross sur-ancree, or sur-anchored, or double-anchored, which we have in Colombiere, and is a Cross with double anchor Flooks at each

End. Plate VI. Fig. 24.

SURMONTE', is a Chief that has another very fmall Chief over it of a Different Colour or Metal, and therefore is faid to be furmounted, as having another over it. Plate VI. Fig. 25.

SURROYAL TOP is the Term us'd to fignify the Broad Top of a Stag's Horn, with the Branches,

or small Horns shooting out from it.

SWANS, are look'd upon as Symbols of Hypocrites, because they have fine Wings, and yet can scarce raise themselves above the Earth, so that they are of no use to them; besides the Feathers of a Swan are white to Persection, but their Flesh is very Black, as are the Hypocrites, appearing outwardly

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wardly very virtuous, and being inwardly very wicked. However the Swan is a Bird of great Beauty and Strength, and it is observed of him that he uses not his Strength to prey on, or tyrannize over any other Fowl, but only to be revenged on such as offer him Violence; in which case (Aristotle says) he often gets the better of the Eagle. He is dedicated to Venus, and some have given him to Apollo. The Family of Moor, bears, Sable, a Swan with her Wings expansed Argent, membered Or, within a Bordure engrailed of the same.

SWORD-BEARERS Knights. See Portglaive.

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## T.

#### ABERNACLES. See Tents.

TABLETTES are square Pieces, Colombiere says he has found mention'd in an Ancient Herald, but knows no Family that bears them.

TAILLE', according to Colombiere, thus absolutely us'd, without any Addition, in French fignifies that which we call Party per Bend Sinister; and in Latin, is term'd, Oblique sinistrosum sectum. Plate VI. Fig. 27.

TAILS are born in Arms, as well as other Parts, and especially those of Lyons, who are said to have very great Scrength in them, and to stap them about their Back and Sides when they are in Anger, as also to sweep the Ground with them when pursu'd, to wipe our their Footsteps, that they may not

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be follow'd by the Track. Of this Sort is the Bearing of the Name of Cork, being, Sable, three Lyons

Tails erected and erased Argent.

TALBOT is a Sort of Dog, frequent in Coat-Armour, noted for their Quick Scent, finding out the Tracks, Lodgings, and Forms of Beasts, and pursuing them with open Mouth, and continual Cry, with such Eagerness that if not taken off by the Huntsmen they are often spoil'd.

TAPPING. See Bearing. TARGET. See Shield.

TAU, or St. Antony's Cross, so call'd because St. Antony the Monk, or Eremite is always painted with it upon his Habit, and it has the Name from the Greek Letter Tau which it exactly resembles. Mergan fays it was the old Hieroglyphick of Security, which it is to be suppos'd he takes from the Charge given to the Angel, kill not them upon whom ye shall see the Letter Tau. Besides he tells us in his third Book, p. 6. that the Letter Tau among the Greeks was a Token of Absolution. In Latin, Gibbon, calls it, Crucem Tau, or Crucem ad formam Litera Graca Tau patula compositam, or in modum capitalis litera T. Colombiere in French calls it Taf. or Croix S. Antoine and Potance, and fays the House of Bette in Flanders, bore three Taus, and that Philip d'Espinoy, who writ of the Antiquities and Nobility of that Country, affirms that Family was very Noble and Ancient, and that the three Taus or Potances, that is, Crutches, fignify that they were the Stays or Supporters of their Princes. Plate VI. Fig. 28.

TAWNY. See Tenne.

TAYL is us'd for the Tail of an Harr, tho' those of several other Creatures have peculiar and distinct Names for them, as that of a Buck, Roe, or any other Deer is call'd the Single; of a Boar the

the Wreath, of a Fox the Bush, of a Wolf the Stern, and of a Hare and Coney the Scut, thus

giving each a distinct Denomination.

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TEMPLARS (Knights of the Order of) in Palestine. Instituted by Hugh of Rayennes, Anno 1113, and confirmed by Pope Eugenius. Their Enfign was a Red Cross, in Token that they should shed their Blood to defend CHRIST's Temple, 'They were bury'd Cross-legged, and wore on their Backs the Figure of the Cross; for which they were by the common People call'd Crofs-backs, or Crouch-backs, and by Corruption Crook-backs. Edmund Earl of Lancaster, second Son to our Henry the Third, being of this Order, was vulgarly called Edmund Crook-back. These Knights had in all Provinces of Europe their subordinate Governors, in which they possessed no less than 16000 Lordships; the greatness of which Revenue was not the least Cause of dissolving the Order. For Philip the Fair, King of France, had a Plot to invest one of his Sons with the Title of King of Hierusalem, and hoped to procure of the Pope the Revenues of this Order to be laid unto that Kingdom, for support of the Title; which he thought he might better do, because Clement the Fifth then Pope, for the Love he bore to France, had transferred his Seat to Avignion. But herein his Hopes deceived him, for this Order being dissolv'd, the Lands thereto belonging were given to the Knights Hospitallers, or of St John. The Crimes objected against this Order were: First, their Revolt from their professed Obedience to the Patriarch of Jerusalem, who was their Visitor. Secondly, their unspeakable Pride. And thirdly, their Sins against Nature. The House of our Law Students in London, called the Temple, was the Chief House of the Knights of this Order in England; and by the Knights of St. John, whose principal

Mansion was in Smithfield, sold to the Students of the Law, for the yearly Rent of 101. about the middle of the Reign of Edward the Third.

TENANS. See Supporters.

TENANT is in French holding.

TENNE is the same Colour which we commonly call Tawney, which, Leigh fays, is a Colour of Worship, and of some Heralds call'd Brusk, most commonly born by French Gentlemen, but very few do bear it in England. It is, adds he, the furest Colour that is, of so bright a Hue, being compounded, for it is made of two Bright Colours, which are Red and Yellow. Guillim fays this Colour is us'd by the French, and they observe, that the English use it. Mackenzy thinks Mr. Guillim in the wrong, and the French in the Right; for, favs he, the French use it not, but the English do. It is express'd in engraving by Lines diagonal from the Sinister Chief and traverse; and mark'd with the Letter T. that this Colour is little, or not at all us'd by French Heralds, as is above observ'd from Mackenzy, fufficiently appears, by its not being for much as nam'd by Colombiere, and others of that Nation. Nor do I find among the English that Sylvanus Morgan takes any Notice of it. Spelman inhis Aspilogia will scarce allow of this Colour; tho as he there observes, call'd Worshipful by Leigh. and yet but just below he places it among the Colours, assigns to it in Heaven the Dragon's Head. and among Precious Stones the Hyacinth. In Latin he calls it Amarantieus; I find it not any where us'd in Spanish. Plate VII. Fig. 1.

TENTS, Tabernacles, or Pavillions being three different Names for the same Thing, as deriv'd from several Languages, and are used in Heraldry. They were the chief Habitations of the ancient Patriarchs, in the first Ages of the World;

as may be seen in Gen. xii. 8. Such kind of Habitations, did best fit their Uses, for the often removing of their Seats to refresh their Cattle with Change of Pasture; sometimes at hand, and otherwhiles in Places remote; which they could not commodiously do, if they had been still dwelling in folid and fettled Buildings. Such is the Manner of the Tartars at this Day; some of them have no Cities, Towns, or Villages to inhabit, but the open and champion Fields in Tents, after the Manner of the ancient Scythians, because they are all Herdsmen. In the Winter Season they plant themselves in the Plains and Valleys; and in the Summer they live in Mountainous Places, where they may find the rankest and best Pasture. Guil. p. 308. Since Tents have been laid afide for the Habitations of peaceable Families they have been made Use of for Armies during the Campaign, which must be kept in a Body, and cannot meet with Places to entertain. them, therefore they always carry their Tents, and pitch them in such regular manner as exceeds the most orderly Cities. Tents therefore are a proper Bearing for Soldiers; for what reason I know not, but the Family of Tenton, bears Sable a Cheveron between three Tents Argent. Plate VII. Fig. 2.

TEUTONICK MARIAN, or Dutch Knights, instituted under the Walls of Acon or Ptolemais in the Holy-Land; in a Church whereof, dedicated to the Blessed Virgin, their Order was first confirm'd. Whence they are call'd Equites Mariani, or Marian Knights. The Institution was in the Year 1190. The first Great Master was Henry Walpet. The Christians being beaten out of Syria; they first removed to Venice, and from thence to Marpurg in Hassia; where, and in some other Parts of German, they were endowed with fair Revenues, and thence were named Equites Teutonici, or Teutonick, or German Knights

Knights. Sent into Prussia by the Emperor Frederick the Second, Anno 1239, or call'd in, as some fay, by the Muscovites against the Prussians, they fix'd their Seat at Marienburg, under Sigifrid the second Great Master, Anno 1340. or thereabouts. In the Time of Lewis the eighteenth Great Master, they were forc'd to submit to Casimir the Fourth, of Poland, Anno 1450, which was the Occasion of the long War between them, and the Polanders, continuing till the Time of Albert of Brandenburg the twenty fourth and last Great Master in that Country, who furrendred his Order to Sigismund the First, by whom he was created the first Duke of Such of the Knights as difrelish'd this Action retir'd into Germany, where they chose one Walter Croneberg Master of the Order. The Title was afterwards conferr'd upon Maximilian the Second; however the Order fensibly decay'd, and is now little known, tho' there is still a Great Master of it kept up.

THISTLE, Order of Knighthood in Scotland.

See St. Andrew. THISTLE, and of Our Lady (Knights of the Order of the) in France. Lewis the Second, Duke of Bourbon, call'd the Good Duke, instituted this Order in Honour of the Blessed Virgin, otherwise call'd of the Thiftle, in the Year 1370. The Number of the Knights to be twenty fix, including himfelf, all Men of unblemish'd Reputation, try'd Vadour, and undoubted Nobility. The Knights were to wear a Girdle and a Belt of Blue Velyet, lin'd with Crimson Satten, edg'd with Gold Embroidery. and the Word Esperance, or Hope, curroufly wrought in the Middle of the Embroidery; fastned with a Buckle of pure Gold, enamell'd about with Green, like the Heads of Thiftles. Their Habits were Cassocks of Carnation Damask, with large Sleeves, 1

girt with the Blue Girdle before mention'd. The Great Mantle, or Cloak was of Sky Colour Damask, with broad Welts of Gold embroider'd, on the deep Collar, which was lin'd with Red Sattin. The Mantle or Hood was of Green Velvet. Over all, the Great Collar of the Order of pure Gold, weighing ten Marks, fastned behind with a Gold Buckle. as the Girdle. It confisteth of whole Lozenges, and a double Orle of half Lozanges, enamell'd Green, and fill'd with Flower-de-luces of Gold, in the whole Lozanges the Word Esperance, or Hope, in. antique Capital Letters, each of them within a Lozange enamell'd Red. At the Collar hung on the Breast in Oval, the Circumference enamell'd Green and Red, within the Image of the Blessed ·Virgin, encompass'd with a Golden Sun, crown'd with twelve Silver Stars, a Crescent of the same under her Feet; her Garments enamell'd Purple and Sky Colour. At the Bottom of the Oval the Head of a Thistle enamell'd Green, but bearded White. The Hat or Cap of Green Velvet, and at the Band a Tossel of Crimson and Gold. The Motto Allen, for Allons, let us go, that is, proceed in commendable Actions.

TIERCE', is a French Term importing that the Shield is divided into three equal Parts, when those Parts are of as many different Colours or Metals, for if the Chief and Base be of the same Colour, when divided by a Fesse, then it is proper only to express the Colour of the Field, and to mention the Fesse; otherwise they say Tierce en Fasce, and so mention the first, second and third Colours or Metals; and Tierce en Pal, if it be so divided in Pale. Plate VII. Fig. 2.

TINCTURE is no other than the Hue or Colour of any thing in Coat-Armour, and under this Denomination may be also included the two Metals Or and Argent, or Gold and Silver, because they are often represented by Yellow and White, and

they themselves bear those Colours.

TOMBS and Monuments are no less compris'd within the Cognisance of the Science of Heraldry than other solemn Functions: for as it is the Part of Heralds to range Men in their due Stations, and to appoint them their proper Coats of Arms whilft living, fo it belongs to them to regulate what Ceremonies are to be observed at their Funerals, and what Memorials erected to them after their Death. The most ancient, and even the most barbarous Nations paid this Honour to the deceas'd, as believing it an Inducement to others to perform glorious Actions, and a Respect indispensable to be paid to those who had been an Example of Virtue whilst surviving in this World. It is needless to speak of those Barbarians, who made their own Bowels the Tomb. of their departed Friends, drinking up the Athes of the burnt Bodies, as was the Custom of the Cuspians; or of the Massagetes, who devour'd the Heart and Blood of the dead Person, and then bury'd the Body in an honourable Manner. The Scythians, with no less Cruelty erected a Monument of incorruptible Wood, and in it shut up a living Man with The Egyptians had fuch a Method of the Dead. embalming and preserving the Dead Bodies that they never suffer'd Putrefaction, as is still to be feen in their Mummies, which have been fo many Ages bury'd, that there is no gueffing at the Time, and those prodigious Works of the Pyramids are supposed to have been no other than the Tombs of their Kings. The Hebrews embalm'd their great Men, and erected Magnificent Tombs over them in their own Lands, into which they put not only the Bodies, but much Treasure, and sometimes burning Lamps. Of all Nations none exceeded the Romans

Romans in the Magnificence of their Monuments. all the great Roads about their City were adorn'd with fuch costly Structures; for they did not then bury in their Temples, referving them only for the Service of their Gods. Nor was it the Custom to bury in Churches for some Centuries after the Gofpel had dispell'd the Darkness of Idolatry. In Pro-cess of Time it was brought up to bury in Churches, and then all Families of Note appointed the Place of Repose for them and their Successors, and ereded stately Monuments adorn'd with Figures, Coat-Armour, and Epitaphs. That there might be some distinctive Marks between the several Persons so interr'd, the Ancients establish'd certain Rules which were then observ'd upon such Occasions. Kings and Princes howfoever they dy'd were represented on their Tombs, in their Armour, with their Escutcheons, Crown, Crest, Supporters, and all other Marks of Royalty. Knights and Gentlemen could not have their Effiges after that Manner unless they lost their Lives in Battle, or dy'd within their own Lordships. Those who dy'd in Battle on the victorious Party were represented with their Sword naked, the Point upwards, on the Dexter Side, and their Shield in the Left, their Helmet on their Head. Those who dy'd Prisoners, were represented on their Tombs without Spurs, Helmet, or Sword. Such as dy'd in Battle on the vanquish'd Side, were to be represented without their Coat over their Armour, their Sword in the Scabbard, their Visor lifted up. their Hands join'd on the Breast, and their Feet resting on a dead Lyon. The Son of a General or Governor of a strong Hold, if he dy'd when the Place was belieg'd tho ever fo Young, was represented in compleat Armour, his Head resting on a Helmet instead of a Pillow. If a Gentleman had ferv'd in Armies during the most of his Life, and in

in his old Age became a Religious Man, he was represented on the Lower Part in compleat Armour, and above in the Habit of the Order he had profess'd. A Gentleman or Knight who had been vanquish'd or kill'd in single Combat, if he had such a Monument, was to be in compleat Armour, with his Battle-Axe out of his Arms, lying by him, and his Left Arm cross'd upon his Right. But if he had been accus'd of Treason, Murder, a Rape, or being an Incendiary; instead of being honourably interr'd, he was treated in the vilest Manner, his Arms broken, and his Body dragg'd on a Hurdle, and cast out to be devour'd by the Fowls of the Air, or hung upon a Gallows. On the contrary, the Victor was led in Triumph to the Church to give Thanks to God, and when he dy'd, he was represented on his Tomb arm'd at all Points, his Battle-Axe in his Arms, with his Right Arm across over the Left. Notwithstanding all these Rules, by Degrees, every one is come to erect what Monument he pleases, and to place thereon any Figures, and in what Posture he likes best. As for Clergymen, it is usual to represent them on their Tombs in their Sacerdotal, or Pontifical Habits; but Religious Men ought not to have any Statues. This may suffice to show what was the Practice when Order was observ'd, now there is no Rule for any thing, yet it will be proper for such as have any real Honour appertaining to their Ancestors, or have worthily gain'd it themselves to be directed in these Affairs by the Heralds, who are the true Judges of what is proper; and their Monuments will be the more honourable by being more regular.

TOPAZ, is a precious Stone of a Golden Colour, and therefore us'd by these who Blazon the Arms of great Men by Precious Stones instead of Metals and Colours, for Or, or Gold. The ancient

Natura-

Naturalists tell us many Stories of this Stone, as they do of all the rest, but being mere empty Notions, they are not worth taking Notice of. See Or.

TOURNE' is us'd by French Heralds for what we call Regardant, that is, looking back, or behind, for regardant in French fignifies only looking, and not behind. See Regardant.

TOURNING is the Term for the Roe going

to Couple, or Ingender.

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TOURTEAUX, according to the French, and Tourteauxes, as we make the Plural Number in Englift, are small Rounds us'd in Heraldry, which some will have to be Cakes, others Bowls, which cannot be because they are flat, and others Wounds, which last may be proper enough as they are us'd in England, where they are always Red; but the French give the same Name to such as are of any other Colour, expressing the same, which is allow'd to be the better Method, forasmuch as giving every Round a particular Name on Account of its Colour, is as Colombiere fays, rather making the Science unintelligible than explaining it; and therefore he cannot approve of those extravagant English Terms. We shall see them all in their proper Places, and therefore they are here omitted. The Tourteaux in Latin are call'd Tortella.

TOWERS are Parts of Cities and Castles as being plac'd on their Walls, for the better Defence thereof, and therefore represent the Constancy, Magnanimity, and Generosity of Men, who freely expose their Bodies for the Defence of their Country. For this Reason Kings and Heralds of Arms were wont formerly to give Towers for Arms, to such as had distinguish'd themselves by being the first that mounted the Enemy's Walls, or perform'd any such brave Exploits as contributed much towards

the taking of their strong Holds. This was the Method of those Days, but now little regarded. An Instance of this bearing we have in the Family of Chiverton, who bears, Argent a Tower tripple tower'd Sable on a Mount Proper. Many more Instances might be brought, but this may suffice. Plate VII. Fig. 4.

TOWNS do not frequently appear to be us'd in Armoury, yet we have an instance thereof in the Kingdom of Valencia in Spain, the Arms whereof are, Gules a Town wall'd in, and flank'd with Towers, with a Gate Argent, mason'd Sable.

TRANCHE', in the French way of Blazon is us'd absolutely, without any Addition to denote that honourable Partition which we call Party per Bend Dexter; which Spelman in his Aspilogia calls the Diagonal Section. See Party and Bend.

TRANGLE is the Diminutive of a Fesse, by us

commonly call'd a Bar.

TREADING is the Footing, Treading, or Track

of a Boar.

TREES are often found in Coat-Armour, of which in general no more needs be faid here than what little is observ'd under Vegetables, those particular Trees that occur being mention'd in their proper Places.

TREFLEE', a Cross Treflee, is that whose Arms End in three Semicircles each representing the Trefoil or three-leav'd Grass, from which it has the Name, and is by some call'd the Cross of St. Laza-

rus. Plate VII. Fig. 5.

TREFOILS, or three-leav'd Grafs, are next to the Fleurs-de-lis, or Lillies, the most common bearing we shall meet of Vegetables; the French call them Treffles; but how they came to be so much us'd in Armoury does not appear to me, being a Thing in itself so insignificant, and remote from

Arms. However, as has been faid, very many Families have taken up with this Grass, varying in Number and Position; to instance in one, Sir Joseph Williamson of Milbeck-Hall in Cumberland, one of the Principal Secretaries of State to King Charles the Second, bore, Or, a Cheveron engrail'd, between three Trefoils slipp'd, Sable, Plate VII. Fig. 6.

A TRESSURE, is the Diminutive of an Onle, commonly supposed to be only half the Breadth thereof, and is generally born Flory, and Counterflory, as it is also very often double, and sometiemes treble. The French give it the same Name perhaps from Tresse de Cheveux, a Tress of Hair. In Latin some call it Limbus, as well as the Orle, and add Duplex, or Triplex, if double, or treble. Double Tressure. Place VII. Fig. 7.

TRIPPING is the Term us'd to fignify the quick Motion of all forts of Deer; and some other Creatures, represented with one Foot up, as it were

on a Trot.

TRIUMPH was the highest Honour the Romans granted their Generals, to encourage them to serve their Country with the utmost Bravery. They were mounted on a Chariot glittering with Gold, and adorn'd with precious Stones, themselves armed Cap-a-pee, holding the General's Staff in their Hand, resting on the Thigh, and the Triumphal Crown, or Garland on their Head; the Chariot drawn by the finest Horses that could be had, and fometimes by Lyons, like that of Mark Antony, or by Elephants, as that of Pompey, when he triumph'd over Africk. Kings, Princes, Generals of Armies, and many other Captive Commanders, chain'd two and two, their Hands bound behind their Backs, and hanging down their Heads, following the Triumphal Chariot. Attended by the Roman Cohorts, and Legions, richly adorn'd, abundance of Trophies lying

lying at their Feet, as Crowns of Gold, costly Veffels full of Gold and Silver Medals, Arms and Colours of the Vanquish'd or Conquer'd Nations. Honour'd by all the Spectators, who with loud Acclamations resounded their Names. Follow'd by a great Number of the chosen Warriors, who having fignaliz'd themselves in contributing towards the Victory and Conquest, at the Expence of their Blood, and with the Hazard of their Lives, were crown'd with Laurel, and carry'd Palm Branches in their Hands. In short, plac'd above the other Senators, their Fellow Citizens, like the Sun among the Stars, this was certainly the highest Pitch of Honour that Men could be rais'd to in this World, and it would be happy if there were proper Rewards at this Time only for fuch as had deferv'd them: but instead thereof those who have merited most, are often least regarded, and such as have deserv'd Punishment too often promoted.

TRIUMPHAL CROWN, or Garland, was made of Laurel, granted to Generals who had vanquish'd their Enemies, and had the Honour of a Triumph granted them by the Senate of Rome, said to have been taken from Apollo's Crowning his Head with Laurel after killing of the Delphick Serpent. It was as much esteem'd by the Roman as if

it had been of Gold. Plate VII. Fig. 8.

TRONCONNEE ET DEMEMBREE, denotes a Cross or other Thing cut in Pieces and dismemberd, yet so as all the Pieces keep up the Form of a Cross, though fet at a small distance from one a-

nother. Plate VII. Fig. 9.

TRUMPETS are us'd in Armoury, and may as well denote a Man of Fame, who has perform'd great Actions whilst the Trumpet Sounded, as the Person that advanc'd himself from Sounding a Trumper to a more honourable Degred

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TURKISH-CRWON, if we may fo call it, for in Reality the Grand Seignior has no Crown, but inflead of it he wears a great Turbant of fine Muzlin held out by a Wire that keeps it from falling together, and adorn'd on the Sides by two rich Jewels of Diamants and Carbuncles, with fine Herons Feathers standing up above, and costly Pearls hanging below, and sometimes Crescents, or Half Moons, two Chains of Gold and precious Stones hanging at the two aforesaid Jewels, and crossing the Turbant before. The Basias and other Great Men have Turbants of another Sort. Plate VII. Fig. 10.

TURNAMENTS. See Justs.

TUSCANY-CROWN, us'd by those Great Dukes, consists of long Points rising from the Circle, a little bow'd, the one half of them bearing Flower-de-luces at their Extremities, and in the Midst two Flower-

de-luces full blown. Plate VII. Fig. 11.

TYGER, this Beast is said to be the Emblem of Swiftness, Cruelty, Revenge, and Falshood, for which Reason the Poets, when they would describe an inhuman merciless Person, say he has suck'd the Hircanian Tigers. The ancient Heathens dedicated it to Apollo, because of its Swiftness, and to Bacchus on Account of extravagant raving Wine occasions when some Men have drank too much of it; tho' others say it is because Wine mollifies some savage Tempers, as Homer's Polyphemus, tho' bloody and inhuman was softned by the Maronean Wine Ulistes gave him to Drink, so that he entertain'd him favourably. Vert, a Tiger Passant Or, tusked, main'd and flasked Argent, is born by Love of Kirks sted in the County of Norfolk. It is reported, that those who rob the Tiger of her young, lay Pieces of Looking Glass on the Way she is to pursue them, where feeing herfelf, she stops, and gives them

Time to Escape. Agreeable to this in a Glass Window of the Chancel of the Church of Thame in Oxfordshire, is still to be seen, Argent, a Tiger passant, regardant, gazing in a Mirror or Lookinglass all proper, impal'd on the Sinister Side with the Coat-Armour properly pertaining to the Family of de Bardis; and near to the Escutcheon is plac'd this Inscription: Hadrianus de Bardis Prebendarius istius Ecclesia. The Heads of Tigers are also born in Arms either Couped or Eraz'd.

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TAIR, of which none gives a better Account than Colombiere, which shall therefore be here inserted. Vair, says he, is the second Sort of Furr, or Doubling, formerly us'd for lining the Garments of Great Men and Knights of Renown, it confifted of Pieces put together, made in the Shape of little Glass Pots, which the Furriers fitted to white Furs, and because they were most frequently of an Azure Colour, those who first settled the Rules of this Science, decreed, in relation to Vair, that this Fur in its natural Blazon should be always Argent and Azure; so that if it be absolutely said, such a Eamily bears Vair, it is suppos'd to be Argent and Mzure. But if there be any other Metal or Colour, the same must then be express'd, saying, such a Family bears, Vairé, Or and Gules, or otherwise; and thus it is call'd Vair compos'd. As for the Etimology of this Word Vaire, I suppose to be deriv'd from Vanx-

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rib, varied, a variis coloribus, from the various Colours; for feveral Colours were us'd in that Fur which was of several Pieces sew'd together, according to the Honour and Fancy of those that would bear it. There are several Sorts of Vair, as may be seen in the Draughts, and it is to be observ'd, that there must be but four Rows or Ranks of Vair in the Scutcheon, for if there be more or less they must be specify'd. The fewest being of three Rows is call'd Beffroy de Vair; and the most, being of five or six Ranks, is call'd Menu, or small Vair. The Beffroy being also known by the first Figure which is on the Dexter Side of the Escurcheon, being always of Metal, and made in the Shape of a Belt, whereas that of mere Vair is in the Shape of a Glass, which is a necessary Remark to distinguish, and know the one from the other, as may be seen in the Draughts; so that there is no need of telling the Number of Figures of Vair that are upon every Rank, fince it is a Fur, or Doubling, where the faid Pieces being sew'd on, they take the Nature of Figures that are semée, which have no certain Number over all, when they hide themselves in the Flanks of the Scutcheon, and part of them only shows the one half. On Chiefs, Crosses, Pals, Fesses, Bends, Cheverons, Saltires, &c. when they happen to be Vair, it is requisite to specify the Number of Ranks. Befides the Vair, small Vair, and Beffroy, there is Vaire, Contrevaire, and Vaire en pal. Contrevaire is when the Metals and Colours are so rang'd, that the Figure, which is Azure touches either with its Edge or Foot another Azure Figure, being plac'd and joyn'd together, Breech to Breech, one upon another, the Point of the one tending towards the Chief of the Scutcheon, and that of the other towards the Bafe, as may be feen in the Draught. And as for Vaire en pal, is when the Figures stand Z 2 cxactly

exactly one upon another, flat upon Point, as in the Draught. As for the Original of Vair in Arms, we read that a Lord of the ancient and illustrious House of Coucy in Picardy, was the first that bore Vair, because his Men being put into Disorder by the Infidels, on whom he was waging War, and his Banners being beaten down, he bethought himself to cur his Scarlet Cloak which was lin'd with Vair, and having hoisted the Pieces upon the Point of his Spear, like a Banner, he by that means rally'd and encourag'd them so much, that he came off Victorious, after which the Herald of Hungary blazoned that Nobleman's Arms, Fasce Vair & Gules of fix Pieces, because of the Colours and Linings of his Cloak; which Arms he left to his Posterity, quitting those he had born before. Thus Colombiere, who adds, another Story touching the same Family of, Coucy, which is here omitted, not only because it would be too tedious, but for that he fays, it is taken from a fabulous Author. Mackenzy fays, this is call'd Vaire, from the Fur of a Beaft call'd Varus, whose Back is a Blue-Gray, its Belly being White, and therefore Heralds have express'd it Blue and White in Colours. And Guillim fays, when the Head and Feet of that Beast are taken from the Skin it resembles much the Figure of Vaire us'd by the Heralds; and the Reason why they are not us'd Blue-Gray in Heraldry is, because that Art admits of no mix'd Colours, unless in whole Beasts proper; but accepts Blue as nearest to Blue-Gray, and the reason it is us'd neither all Blue, nor all White, is because the Skin is parted into those different Colours. this Vair is sometimes form'd a Cross, which Bara blazons, Croix de quatre pieces de Vaire appointes, that is, a Cross of four Pieces of Vaire, pointing to one another. Gibbon latinizes it thus, Crucem e quatuor Petafis (quorum apices funt alia versus aliam

posita) consistentem; or thus, Quatuor petasos (verticibus altero alterum respicientibus) in Crucis modum collocatos. Leigh has much more concerning Vaire, which other Heralds do not admit of, and therefore it is here omitted. Plate VII. Fig. 12.

VAIRE. See Vair.

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VAIRE CUPPY, or Vairy Tassy. See Contrepo-

VAIRE EN PAL. See Vair.

VALLAR CROWN, or Garland, call'd also Castrensis, was of Gold, and consisted of Palisades, or
the likeness of them standing up all about the Gold
Circle, given by the General of the Army to him
that first broke into a fortify'd Camp of an Enemy,
or forc'd any Place palisaded after the Manner that
the outwards of strong Places generally are, and
therefore the Palisades were represented upon the
Coronet, to denote the Exploit perform'd by the
Bearer. Place VII. Fig. 13.

VAMPLET was a Piece of Steel, shap'd sometimes like a Funnel, us'd on the tilting Spears just before the Hand, to secure and defend it; and could

be taken off and on at Pleasure.

VEGETABLES are of frequent use in Arms, and great Variety there is of them in Trees, Plants, Herbs Flowers, &c. many of which will be found here under their Proper Heads, with the Significations ascrib'd to them, which are very requisite, else should we be at a Loss to find how such Things first came to have a Place among the Ensigns of Martial Honour, to which they are of themselves so little ally'd.

VENERY, Beasts of Venery as Woodmen have term'd them, are of five Kinds, the Hart, the Hind, the Hare, the Boar, the Wolf, being properly Beasts of the Forest, where they keep for Shelter, avoiding as much as may be coming out into the Plains, and open Country.

VENICE CROWN, the Doge or Duke of Venice wears a great Pointed Cap of Cloth of Gold, encompass'd with a Gold Circle, cover'd with precious Stones, two long Ears or Lappets of the same Cloth of Gold hanging down on the Sides of it, pointed at the Ends; tho' they have taken the close Crown like Monarchs. Plate VII. Fig. 14.

VENUS, that leud Goddess of the Gentiles, who has given Name to one of the Planets, does in blazoning the Arms of Monarchs, among such as think at to make use of such Terms, stand for the Colour Vert, or Green; doubtless appropriated to her on account of the Fable of her coming out of the Sea.

See Vert.

VERGETTE in French is what we call a Pallet,

or a small Pale. Plate VII Fig. 15.

VERGETTE' in French is what we call Pa'y, being several small Pales or Pallets, dividing the

Shield into fo many Parts.

VERT, is the common French Word for Green, and in that Sense us'd by Heralds. In Latin it is call'd Viridis color, and in Spanish, Verde. In engraving this Colour is express'd by diagonal Lines drawn from the Dexter Chief Corner to the Sinister Base, and it is mark'd with the Letter V. Colour Guillim speaks thus: Green, consisteth of more Black and of less Red, as appeareth by the Viridis est color nigredine copiosiore. O Definition. Tho' Vert be the rubedine minore, contemperatus. French Word for Green, the French Heralds instead of it use Sinople, from a Town in the Levant, where the best Materials for dying Green are found. Let us now see what Colombiere fays of this Colour, and its Signification, thus: Synople is so call'd from the Latin Word Synopis, which is a Sort of Clay, or Mineral, found in the Levant, very proper for dying Green. Among Christian Virtues it denotes Charity.

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rity and Hope, and among the Worldly, Honour, Courtely, Civility, Love, Joy, and Plenty; of the Planets, Mercury; of the Elements, the Earth; of Mens Constitutions, the Phlegmatick; of precious Stones, the Emerand; of the Days of the Week, Wednesday; of the Months of the Year, April and May; of Metals, Quicksilver; of Trees, the Laurel; of Flowers, the Everlasting; of Birds, the Parot; and of the Ages of Man, Youth. Those who bear this Colour in their Arms, are oblig'd to support Peasants and Labourers, and particularly the Poor that are oppress'd. With Gold, according to Sylvanus Morgan, it denotes Pleasure and Joy; with Silver, innocent Love, and a sure Tenant. Plate VII. Fig. 16.

VESTU, is when an Ordinary has some division in it only by Lines, and signifies cloath'd, as if some Garment were laid upon it. Thus when it is laid on the Middle, it is absolutely call'd Vestu, without any Addition; but if it happens to be on either Side, the same is express'd, as Vestu a dextre, cloath'd on the right Side, or Vestu a senestre, cloath'd on the Lest. This same is also call'd Revestu, both Words signifying the same Thing. Plate VII. Fig. 17, 18.

VIEW is the Footing, Treading, or Track of a Buck, and all Fallow Deer, the Word Track is also us'd in this Sense.

VILAINIE, this Term Colombiere, gives from a Manuscript of Feron, Blazoning, Lion sans vilainie, without explaining it, but the Cut represents only the upper Half of a Rampant Lyon, so that the hinder Part is to be understood by the Word Vilainie, as being the baser Part.

VIOLINS, as well as other Mulical Instruments are found us'd in Coat-Armour, as appears in the Family of the Sweetings of Pickmaller, or Brickmaller,

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in the County of Somerset, who bears Gules, three

Treble Violins Argent, Stringed Sable.

VIROLLE, is the French Term expressing the Mouth of an Hunting Horn, or such other like Instrument to be apply'd to Man's Mouth, to be fet with some Metal or Colour different from the Horn itself. The Dictionary to the Display, says only thus; Virollé Armillatus, which last Word signifies that which has a Bracelet, and cannot be applicable to the Horn, or any other such Instrument. The Exposition here given is from Colombiere. Plate VII.

Fig. 19.

VISCOUNTS, in Latin, Vicecomites, are well known to have been no other than Deputies or Lieutenants to Earls or Counts, as Proconfuls were the Degree under Confuls. There were no fuch in England before the Reign of Henry the Sixth, who in his 18th Year created John de Belmont, a Viscount, and it is fince become a Name of Dignity between an Earl and a Baron, as the Marquis is between the Duke and the Earl, whereas formerly it was only a Name of Office, for the Sheriffs were call'd Vicecomites, as being Vicegerents to the Earls on whom the leveral Counties depended. The Ceremony of his Creation is so much the same with that of a Baron, which may be seen under that Title, that it is needless to repeat it. He has also a Surcoat, Hood, Mantle, Verge, Cap and Coronet; the doubling of the Cap all White, without Spots, as are the Guards of his Mantle, being two and an half, to distinguish him from a Baron who has but two, and they are call'd Miniver, being made of the Bellies of Squirrels. The Rim of his Coronet of Gold is fet round with Pearls, not confin'd to any Number, which is another Distinction from a Baron, who can have but fix; but they must not be rais'd above the said Rim. The Title given him is Right HoHonourable, and truly Noble, or Potent Lord. He has the Privilege of having a Cover of Eslay held under his Cup when he drinks, and a Travers in his own House; and a Viscountess may have her Gown born up in the Presence of a Countess, by a Woman, and out of it by a Man. The Eldest Son of a Viscount has no Title of Peerage, nor are his Daughters Ladies; but his Eldest Son and Daughter take Place of all Gentry, and before those of a Baron. In France, according to Colombiere, Viscounts have only a Circle of Gold, or a Coronet enamelt'd, with four large Pearls on it.

VISCOUNTS CORONET has neither Flowers, nor Points rais'd above the Circle, like the other fuperior Degrees, but only Pearls plac'd on the Circle itself, without any limited Number, which is his Prerogative above the Baron, who is limited. Plate VII. Fig. 20.

VIZOR. See Gardevisure.

UNCASING is the cutting up, or fleaing of a Fox.

UNDY. See Wavy.

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UNKENNELLING is the Term us'd for roufing,

or driving a Fox from its resting Place.

The UNICORN is by some supposed to be a very rare and beautiful Beast, like an Horse, or according to others, like a Goat, having one long Horn, twisted. From its being mentioned in Scripture many will urge that there must be such a Creature, and tell us it has long Hair under the Chin, like a Goat, and cloven Feet; that its Horn is an Antidote against Poison, and therefore it dips the same in the Water before it drinks, and other Beasts for the same Reason wait to see it drink first; and that it is wonderful fond of chast Persons, and therefore in order to take it, a Virgin is placed in its Way, whom when the Unicorn spies he lies down

down by her, and lays his Head on her Lap, and fo falls afleep; when the Virgin making a Signal the Hunters come in and take the Beaft, which could never be caught any other Way, because it would rather cast itself headlong from a Rock, and die. With fuch Fancies some People please themselves. but it is certain we never heard of any Man that could say he had seen this strange Creature, and therefore have good Reason to look upon all that has been faid above, as mere Fiction. But the Horn so call'd has been seen by Thousands, which is not to be doubted, whence it is suppos'd to be a necessary Consequence that there is such a Beast. In Answer to that, latter Ages have shown us, that in the Northern Seas there are Fishes which have exactly that Sort of Horn, and from them it is most likely that all the Horns going under that Name did come. In Heraldry this Creature is represented, as has been said above, like an Horse, and fuch Qualities assign'd to it as before mention'd. for which reason they are suppos'd to represent those desperate Warriors, who will rather choose to die than to fall into the Hands of their Enemies, which are indeed Imaginations; for the greatest Coward, as the World goes, may as well bear an Unicorn. as the greatest Hero. Argent, an Unicorn seiant Sable, arm'd and unguled, Or, born by the Name of Harding.

VOIDED, is when the Ordinary has nothing but an Edge to show its Form, all the inward part being supposed to be cut out or evacuated, so that the Field appears through it, and therefore it is needless to express the Colour or Metal of that voided Part, because it must of course be that of the Field. Cambden calls this in Latin, Evacuatus; others nam'd it introrsim sectus. This differs from the Cross simbriated, in that this latter does not show

show the Field through it as the other does. The fame is us'd in other Ordinaries. Plate VII. Fig. 21.

VOL among the French Heralds signifies both the Wings of a Fowl born in Armoury, as being the whole that makes the Flight; and accordingly un demi vol, is one Wing. PlateVII. Fig. 22.

UPRIGHT is us'd for Shelfishes such as Crevices, and the like, when they stand so in the Coar, for Guillim tells us, that as they want Fins, they cannot be properly call'd Hauriant, that being a Term belonging only to scaly Fishes. Plate VII.

Fig. 23.

URDEE, a Cross urdee, which I take to be the same that Colombiere in French calls clechee. Morgan, Upton, and others, take no Notice of it. Guillim only names it, as does Leigh, but whence that Name is deriv'd, neither of them informs us. Gibbon, from its terminating in the manner of a Lozenge, calls it in Latin, Crucem ad ipsos extremos in semirombulum prodeuntem. Plate VII. Fig. 24.

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## W.

W ARLIKE INSTRUMENTS OF MUSICK.

See Martial Instruments.

WATER-BOUGET, this is a Bearing, says the Dictionary to Guillim's Display, very rarely to be found in any foreign Author, tho' frequent and very ancient in England. It may be render'd in Latin, says Gibbon, Uter aquarius militaris; for such indeed it is, being anciently us'd by Soldiers, to fetch Water to the Camp. And thus accordingly he Blazons the Coat of Rose, a Baron of great Account under

King

King Henry the Second, that marry'd the Daugh ter of the King of Scots, viz. Gestabat tres utres aquarios militares ex argento, in scuto miniato, that is, he bore Gules, three Waterbudgets Argent. Thus there; but in the Display, p. 253, we find it observ'd, that the ancient differ'd very much from the modern Waterbudgets us'd in Armoury, as may be feen in Plate VII. Fig. 25.

WAVY, or Undy, this latter from the French, onde, that is, representing the Waves rouling, which some in Latin have call'd Undulatus, and others, Undofus and Undatus, all of them proper enough. Plate VII. Fig. 26.

WHIRLPOOL. See Gurges.

• A WILD BOAR is the Emblem of warlike Fury, and merciles Brutality, as making much Havock wherefoever it comes, of which no more need be said, as being a Beast so well known, tho' not found in England. Boars are us'd in Heraldry of several Postures and their Heads singly, &c, Gules, a Boar Argent, arm'd, grifled, collar'd and chain'd Or, ty'd to an Holly-Bush, on a Mount in Base, both Proper; born by the Name of Owen.

WING (Knights of the Order of the) in Portugal. Alonfo the First, King of Portugal, being befieg'd by the Moors in Santaren, about the Year 1180, fally'd out so successfully upon them, that he routed their whole Army, in Memory whereof he instituted this Order of the Wing, for that he said, he saw a Winged Arm in the Battel near him, fighting against the Moors, and supposing it to be St. Michael, or his Guardian Angel, he dedicated the Order to them. The Knights to wear a white Wing embroider'd with Gold. This Order was not lasting, and therefore requires no more to be said of it. The curious may find it in Faria's History of Portu-

gal.

WINGS are born in Coat-Armour, sometimes single, and sometimes double, that is, either one or more single Wings, or else double, and then they are call'd conjoin'd, being united together in their natural Manner, tho without the Body of the Fowl they belong to. When the Points of them are down, they are call'd inverted; when the Points are up

they are call'd elevated.

. WIVERN, is a kind of flying Serpent, the upper Part resembling a Dragon, and the lower an Adder, or Snake; some derive it from Vipera, and to make it a winged Viper, others make it a wing'd Ferret, call'd Viverra in Latin; tho if I might give my Opinion, it owes its being to the Heralds, and can boast no other Creation. So says the Distionary to Guillim's Display, and the Conclusion is doubtless just, it being reasonable to believe, that there is no other Original of such a Creature but meer Imagination, and that among the English; for I do not find it among the French. However in the Display we have an Instance of this Bearing, being Argent, a Wivern, his Wings display'd, and Tail nowed Gules, by the Name of Drakes. Plate VII. Fig. 27.

A WOLF is a cruel, bloody, ravenous, and watchful Creature, able to endure Hunger longer than any other Beast, but when press'd by it, breaks out and tears the first Flocks it meets with; and is therefore compar'd to a resolute Commander, who having been long besieg'd, being at last reduc'd to Famine, makes a desperate Sally upon his Enemies, drives all before him, and having vanquish'd his Opposers returns into his Garrison, laden with Honour, Plunder, and Provisions. This Beast is the very Emblem of a plundering Soldier, for which Reason the ancient Philosophers, who believ'd the Transmigration of Souls said, that those of Men given

given to rob and plunder, at their Death went into Wolves. In Holy Writ the Devil is compar'd to a ravenous Wolf. Harlots and Bawds were also formerly call'd by the Name of She Wolves, and therefore in Latin the Stews were call'd Lupanaria, reprefenting the infatiable rapaciousness of lewd Women, who ruin the Health, the Reputation, and the Estates of such as follow them. Tyrants are also compar'd to Wolves, because they devour their Subjects instead of cherishing them. Colombiere is of Opinion, that Wolves were first brought into Armoury to represent cruel and merciles Enemies, who being subdu'd are figur'd by whole Wolves, or Parts of them, to remain as a Memorial and Trophy for the Victors. Guillim, on the contrary, says thus: Upton leaveth to the Consideration of Heralds, whether the Bearing of the Wolf in Arms be not fit for such Persons as in Parliaments, and Places of great Affembly, are Contentious, and (quali Johannes in opposito) to put on a resolute Determination to be contrary to all others. For it is the Nature of Wolves, when they affemble together, to fall a howling. Some write, that those who suddenly look on a Wolf do lose their Voice. It were fit such Wolfish and Snarling Persons, would look on themselves in a Glass, and so become more silent. Thus the Author. Whatfoever the Original Intentions might be at the first Institution of bearing Arms, those Notions are all vanish'd at this Time, when every one may bear what he pleases, and there are very many Families that have Wolves, or Parts of them in their Arms; and among them is that of Wood, being, Argent, a Wolf passant Azure, with a Chief Gules. And the Name Miller has for its Arms, Ermine, three Wolves Heads erazed Azure.

WOUND, I find in Bossewel, and in no other, to express the Roundel that is Purpure, or of the

Purple Colour; yet methinks the Tourteaux being red should much better represent the Blood of a real Wound. It is true the Gore corrupted or dry'd turns, but then it is rather Black than Purple, and Red is always the natural Colour of Blood, and much better represents it to the Eye. The others are arbitrary Notions, and whether there be any, as he calls them, us'd in Heraldry, I will not pretend to decide. It were much better to name the Colour of every different Roundel, as the French do.

WREATH is the Tail of a Boar. 643 25



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King's Course on the Scotting of the

EOMAN, fo call'd from the Saxon Word Gemen, which fignifies Common, is one that has some Land of his own to live on. A Carn of Land, or a Plough Land, was in ancient Time of the yearly Valve of five Nobles, and that was the Living of a Stokeman, or Yeoman, In the Law they are call'd Legales homines, Legal Men, that is, fit to be call'd upon Juries, as they are commonly in the Country, there being enough of them always, and they thought fitter to pass upon Tryals than Men of inferior Rank, who are generally more rude and ignorant. By the Statute 2. Hen. IV. cap. 27. among other Things it is enacted, that no Yeoman should

should take, or wear any Livery of any Lord, upon Pain of Imprisonment, and to make Fine at the King's Will and Pleafure. These Yeomen were famous in our Forefathers Days for Archery, and Manhood; our Infantry was chiefly compos'd of them, as the Militia should be at present; but they fend out others, and being under no Discipline no Account is to be made of it. A Yeoman is not to be press'd to serve as a Soldier in War, unless bound by his Tenure, and now that is also abolish'd. There are Employments which have this Name of Yeoman annex'd to them, as the Yeomen of the King's Guard; the Yeoman of the Stirrup; the Yeoman of the Pantry; the Yeoman of the Scullery, and others that have been so call'd from ancient Times, and still continue under the same Denomination. There are likewise Yeomen in the Sheriffs Courts of the City of London, and many more than are requifite to be here taken Notice of.

## FINIS.















